

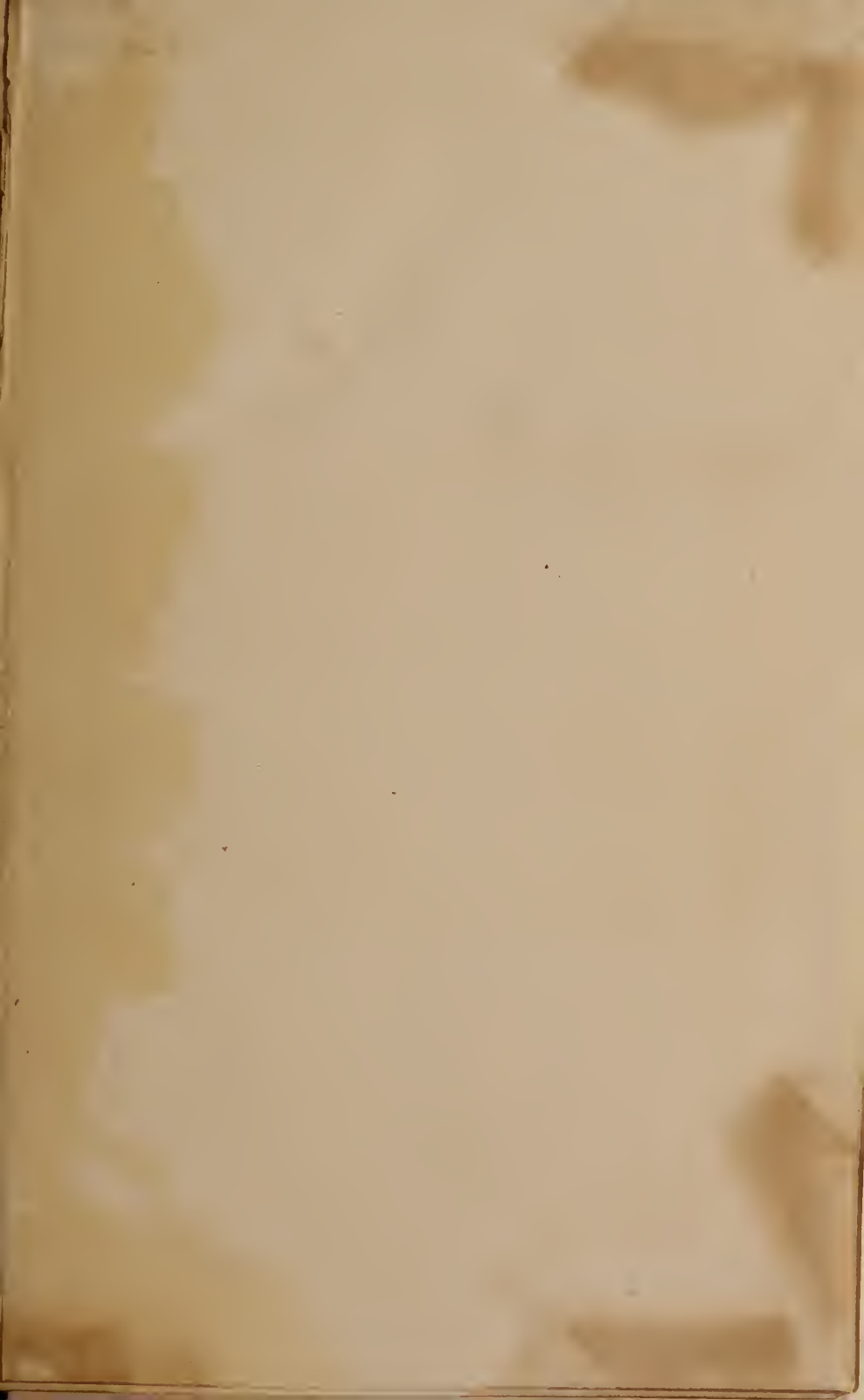
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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JUNE, 1829.

ZECHARIAH'S PROPHETIC VIEW OF
THE MESSIAH'S KINGDOM AS DIFF-
FERENTLY INTERPRETED BY A
CHRISTIAN AND A JEW, &c.

• (Continued from page 166.)

NOTES TO CHAPTER XI.

Ver. 1. פתח לבנון דלתיו

—Open thy doors, O Lebanon, &c.

That Jewish writers have understood "*the forest*," as metaphorically representing Jerusalem with her stately buildings, and "*Lebanon*," as the temple itself, appears from the following note of Mr. Lowth, on this passage.

"By Lebanon, most interpreters understand the temple, whose stately buildings resemble the tall cedars of that forest. Thus the word is commonly understood," Hab. ii. 17.

There is a remarkable story mentioned in the Jewish writers to this purpose. "Some time before the destruction of the temple, the doors of it opened of their own accord; a circumstance mentioned by Josephus, Bell. Jud. l. 7. c. 12. Then R. Johanan,

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a disciple of R. Hillel, directing his speech to the temple said, *I know thy destruction is at hand, according to the prophecy of Zechariah, Open thy doors, O Lebanon,*" &c.

The passage in Josephus in my edition is, lib. 6, cap. 5, and a very remarkable one it is, containing many other portents preceding the destruction of the temple, besides the spontaneous opening of these massive doors, which were so ponderous as to require twenty men to open and shut them.

Ver. 2. כי ירד יער הבצור

—For the forest of the vintage is come down.

By the forest of the vintage, is understood Mount Carmel, which was partly covered with vineyards and rich pastures, for the loss of which the shepherds are said to howl, in the following verse. The shepherds metaphorically designate the leaders of the people; the different trees of the forest denoting the different classes and orders of men.

Ver. 3. כי שדד גאון הירדן

—For the pride of Jordan is spoiled.

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By the pride of Jordan is to be understood, as Dr. Blayney observes, the woods and thickets on the banks of that river. These served as covert for lions, which often infested the country when driven from them by the rising of the river. These trees being along with others doomed to destruction, the lions roar for the loss of their shelter, as the shepherds howl for the loss of their rich pastures. The lions denote metaphorically the great and powerful among the people. Their disposition to prey upon and devour the flock, well accords with the character afterwards given to the shepherds also, and shews the consistency of the metaphorical language.

Ver. 6. **כִּי לֹא אֲחַמּוּל שׂוֹד עַל יֹשְׁבֵי הָאָרֶץ**—*For I will no more pity the inhabitants of the land, &c.*

The distinction between *the sea* and *the land*, has been already pointed out in the note to ver. 11, of the last chapter, and is here too manifest to admit of doubt. Lebanon, Bashan, Carmel, and Jordan, clearly shew what land is here spoken of, which can be no other than Palestine.

Ver. 10. **לְהַפִּיר אֶת בְּרִיתִי**—*That I might break my covenant, &c.*

It might be supposed here that the two staves were typical of the two covenants; the Old and the New. But how is the parallelism then to be supported? The breaking of one staff denotes the dissolving of the Old Covenant; what then is denoted by the breaking of the other staff? for the New Covenant was not also dissolved. By the proposed solution, the parallelism is maintained; Christ and

Israel so exactly accord, that the prophecies seem, in many points, alike applicable to either. Both were instrumental to the great work of redeeming mankind from idolatry, and both were cut off; Christ from mortal life; Israel from the life which is *in Christ*; except, indeed, *the poor* of the flock, who recognised the word of God, and received the Messiah.

Ver. 12. **הָבוּ שְׂכָרִי**—*Give me my price.*

From the failure of former commentators, in shewing how this can apply to the betrayal of Christ, when the word **שְׂכָרִי** is rendered, as it should be, *wages* or *reward*, instead of *price*, the Jew seems to have been so confident of victory on this point, that on referring to his exposition which follows, it will appear that he must have written it without having read mine, to which it is any thing but an answer, as I have expounded the passage precisely upon his own mode of rendering. The correctness of this translation was acquiesced in by Dr. Blayney, who admitted the difficulty it involved, and candidly acknowledged his inability to solve it; nor while Christ is considered the speaker, as he and Lowth suppose, does the removal of it appear practicable. But when God himself is understood to be the Shepherd, and Christ, the staff Beauty, it appears no less insurmountable.

Ver. 13. **וָאָקַח שְׁלִשִּׁים הַכֶּסֶף וְאֶשְׁלַח אֹתוֹ בֵּית יְהוָה אֶל הַיּוֹצֵר**—*And I took the thirty pieces of silver and cast them to the potter in the house of the Lord.*

The word **יוֹצֵר**, is by the Jew changed into **אוֹצֵר**, the alteration

of a letter being all that is required to substitute *the treasury*, in the room of *the potter*. But he cannot deny, that the word means potter in the original, and the Christian will find no occasion to alter it, to make sense of the passage. The objection, that the potter could not be at work in the temple, which was urged by the Jew, has been answered in the exposition.

Ver. 17. **הוי רעי האליל**—

Woe to the idol shepherd.

The *idol* might be rendered, as Mr. Lowth observes, *worthless*, or of no value, as it is, Job xiii. 4., and so the Jew renders it. Though a shepherd, in the singular number, is here spoken of, yet a succession of such shepherds is clearly to be understood; and it is probable that the chiefs and rulers of Israel are intended here, as well as the false Messiahs who have from time to time arisen, and partially misled the people, being alike false guides, who have contributed to the destruction of the flock.

The Rabbi's Exposition.

CHAPTER XI.

1. Open thy doors, O Lebanon, that the fire may devour thy cedars.

2. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled; howl, ye oaks of Bashan; for the forest of the vintage is come down.

3. There is a voice of the howling of the shepherds, for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4. Thus saith the Lord my God, Feed the flock of the slaughter.

5. Whose possessors slay them,

and hold themselves not guilty, and they that sell them, say, Blessed be the Lord; for I am rich; and their own shepherds pity them not.

6. For I will no more pity the inhabitants of the land, saith the Lord; but, lo! I will deliver the men, every one into his neighbour's hand, and into the hand of his king, and they shall smite the land, and out of their hand I will not deliver them.

7. Yea, I fed the flock of the slaughter, truly an afflicted flock it was, and I took unto me two staves; the one I called Pleasant, and the other I called Painful, and I fed the flock.

8. And when I had cut off three shepherds in one month; then my soul loathed them, and their souls also abhorred me.

9. Then said I, I will not feed you; that that dieth, let it die; and that that is missed, let it be missed; and let the rest eat every one the flesh of another.

10. And I took my staff, the Pleasant, and cut it asunder, that I might break my covenant which I had made (for them) with all the nations.

11. And it was broken in that day, and so the afflicted flock, that waited upon me, knew that it was the word of the Lord.

12. And I said unto them, If ye think good, give me my reward; and if not, forbear; and they weighed for my reward thirty pieces of silver.

13. And the Lord said unto me, Cast it into the treasury, the mag-nanimous, the precious, that I have withdrawn from them; and I took the thirty pieces of silver, and cast them into the house of the Lord, into the treasury.

14. Then I cut asunder my

other staff, the Painful, to break the brotherhood between Judah, and Israel.

15. And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

16. For, lo, I will raise up a shepherd in the land, who shall not remember those that are missed, nor seek the young, nor heal the broken one, nor feed that that stands still, but he shall eat the flesh of the fat, and tear their hoofs asunder.

17. Woe to the worthless shepherds, who leave the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be quite dried up, and his right eye shall be utterly darkened.

NOTES TO CHAPTER XI.

Verse 1. This prophecy Christians cannot but consider impene-
trable, and must be satisfied to break off a few fragments, which may serve to cement their religion; for in whatever manner they expound the import of the two staves, they must still be incompetent to link its various parts together, so as to shew that it refers to what they think it necessarily must, namely, the selling of the Messiah; an interpretation which an impartial examiner must find inconsistent with that passage even if disjoined from all the rest, since there, wages, or reward (not price) is spoken of; this being desired, or required of Israel, while with him who was sold it was quite the reverse; so far was he from wishing to be betrayed, that he tried and prayed to escape it. The Jew, however, considering the tenour of the whole, contends that this was no more than what had been already fulfilled at the time

when it was delivered, the allusion here being historical and not prophetic.

It commences with predicting to other nations (who are compared to fir, and oak trees,) destruction inevitable, since the shepherds of Judah also (who are compared to the lions by the Jordan, to the vine and the cedar,) howl for having been spoiled of their glory. The prophet then goes on, in calling to the minds of his brethren the causes that brought them so low from their former exalted station, in order that this may serve them as a warning no more to deviate from the way in which they were instructed to walk: he also reminds them with what particular and providential care they had been continually led on by their God, in one or other of the different ways stated, the pleasant, or the painful, as by a tender shepherd, whose sole intent is to lead his flock to rich pastures, and good watering places. In this manner did God tend his flock, Israel, to accomplish their happiness, indulging them when obedient to his will, but chastising them, when otherwise, as an indulgent father would his children, in order to reclaim them. And when we consider the circumstances and condition of our fathers during the first temple, we may easily trace out both the times when they enjoyed uninterrupted peace and comfort, and those, when they were exposed to troubles and afflictions, which God in his wisdom saw fit to visit upon them. To these does the prophet refer, representing them by this beautiful metaphor of the two staves.

Ver. 5. The cruel shepherds denote the tyrants into whose hands Israel was delivered, who disdained to nourish that poor flock, but sold

some to slavery, and gave up others to be slaughtered.

Ver. 6. And such as escaped the fury of their own kings were ravaged by their conquerors.

Ver. 7. *I fed the flock.*—i. e. Since I have chosen them to me out of Egypt.

Ver. 8. *When I had cut off three shepherds.*—The number three as well as seven is well known to be made use of in Scripture, instead of an indefinite number; this apparently refers to what is related in 2 Kings, ch. x. v. 32, that in those days the Lord began to be weary of Israel; it was after the kings of Judah and Israel were killed, the family of the one exterminated, and that of the other nearly so.

Ver. 10. *A covenant made for them with all the nations;* that is, that these nations should not disturb Israel, nor invade their land, but leave them to dwell there in safety, as was repeatedly promised to them. Exod. xxxiv. 24, Lev. xxvi. 5, Deut. xxviii. 10. But when under the divine displeasure, that covenant was suspended, and not only the land of the ten tribes, but also that of Judah was frequently invaded, and both were harassed by their enemies.

Ver. 12. The reward which God required of his people means, that for the many blessings he had conferred on them, they should be obedient to his commandments. Yet he left it to their choice, to forbear if disinclined, agreeably to the message sent to them by Ezek. ch. iii. v. 27; and accordingly some few remained faithful to him, and these answer to the thirty pieces of silver. Thirty as well as ten sometimes imply an indefinite number. See Dan. i. 20, Gen. xxxi. 7. They are named silver

(נֶסֶף) as this originally meant desirable.

Ver. 13. They are to be cast into the treasury—יוצר, though translated the potter, stands for אוצר, the treasury. And again, בֵּית יְהוָה אֱלֹהֵינוּ is the same as אֱלֹהֵי בֵּית הָאוֹצֵר (Mal. iii. 10), or the storehouse of the Lord, viz. the temple. The frequent interchange of the אֱלֹהֵי letters is well known to the Hebrew scholar. The temple is here indicated as the place where the pure ones, separated from the dross, should fix their eyes on the Most High, and with prayers appease his wrath, that he might yet avert the approaching calamities. יִקְרָתִי signifies *I have withdrawn*, not *I was prized at*. See Proverbs xxv. 17, where it means *withdraw thy foot*.

Ver. 14. *Cut asunder the other staff.* While the two kings lived in peace and harmony, the one was corrupted by the wickedness of the other, and therefore the chastening rod was applied for the purpose of breaking their brotherhood; but that staff was dispensed with, when by the dissolution of one of these kings, the cause for it ceased.

Ver. 16. *I will raise up a shepherd,* &c. Judah has likewise to lament to this day having been governed by foolish shepherds during both the first and second temple, who did neither remember the missed, nor heal the broken, and instead of feeding them that stood still, they fed upon them, and tore their hoofs asunder. Yet as the survivors stand to this day a living monument of the literal accomplishment of this prophecy from verse 15, it serves them as a sure pledge of the fulfilment of that which follows.

NOTICE OF NEW PUBLICATIONS.

Objections to the Doctrine of Israel's future Restoration to Palestine, National Pre-eminence, &c. In Twelve Letters. With an Appendix. 178 pp. Holdsworth and Ball.

It has often been remarked by the friends of the London Society, that the object of that Institution is simply the promoting of Christianity amongst the Jews.

If that Society never assumed to itself the power of *converting* the Jews as a body, or individually, to Christianity, much less did it ever dream of the project of restoring them to their own land: at the same time a hope, no doubt, has been entertained by many who have assisted in the cause, that "He who hath the residue of the Spirit," will bless the means used to the great end of their conversion, in which they consider themselves encouraged by many great and precious promises; nor can it be denied that amidst all their labours, and apparent want of success which has been felt and lamented, a cheering hope has, nevertheless, been collected from numerous texts in Holy Writ, which, taken in their literal and grammatical sense, as well as by analogy, have led to the conclusion, that he who scattered Israel will gather him as a shepherd doth his flock, and that the Lord Jesus will reign over the House of Israel for ever.

Although the persons who make the Jewish question the object of their solicitude, taking a comprehensive view of the purposes and designs of God, regard the literal restoration of Israel to their own land as an essential and in-

dispensable part of it; still as the view is liable to some objections, and is open to discussion, and as the object of the Editors of the Expositor is the discovery and dissemination of truth, they call the attention of their readers to the following work, which they do the more readily, because the hitherto popular opinions are so broadly stated, and the temper of mind in which the letters contained in it are penned, is at once so temperate, and so congenial with the spirit of Christianity.

The number of letters contained in this volume is twelve, and they are addressed to a friend; not, it is said, with the design of making them public. The arguments contained in them have weighed to induce their circulation. Their object is to prove that Israel is not to be literally restored to Palestine—that the prophecies relative to that subject are to be accepted spiritually, and not literally; and that all those great, and glowing, and glorious promises, which many take to belong to Israel in his state of earthly blessedness and millennial glory, have been, and now are, in the course of fulfilment to the Christian Church.

The future restoration of the Jews to Palestine, is the subject treated of in the first letter, and that proposition unequivocally denied. In the arguments adduced to establish his objections, our author inquires, "Do the Jews now stand in any relation to God different from that in which the rest of the unbelieving world stand to him?" And, secondly, "If they do, what are the grounds of this different relation?"

He proceeds then to argue, that they *did* stand in a peculiar relation, that they *were* the peculiar people of God; but he adds, "The very end of Christ's advent being that all might be saved, and salvation consisting in the proper knowledge of Christ, it is obvious that 'the middle wall of partition between Jew and Gentile was broken down' when Christ was set forth to be a propitiation through faith in his blood; and it was declared, 'that as God was the God of the Jews, so he was of the Gentiles also, seeing,' &c."

He goes on to say—

Had the Jews now happily believed in Him, of whom their fathers wrote, a blessed annihilation of their peculiar distinctions would have succeeded beneath the equal love of the great Shepherd and Bishop of souls, in whom "there is neither Jew nor Greek, circumcision nor uncircumcision, male nor female, bond nor free," but all are *alike*, whatever were their former distinctions, *children of God by faith in Christ Jesus*. So that the natural conclusion would be, that the Jews stand *now* in precisely the same circumstances as the unbelieving world in general, and that the highest glory to which they can attain being one equally attainable by others, that is, "power to become the sons of God," they are not to be regarded as a people at any future period of time to be distinguished above other people, but only destined, in common with others, to participate in the blessedness of the day when "the knowledge of the Lord shall cover the earth." This, it is said, would be the natural conclusion; but, as such a conclusion is contested,—"to the word and to the testimony." It is true, they are referred to by the Apostle after their national rejection, as "the natural branches," and, "as touching the election, beloved for the fathers' sakes." It is true, also, that the feelings of our nature respond to the principle here developed, and such expressions as these suggest the idea

that the Jews, though monuments of the Divine displeasure in all nations, are still regarded with a father's heart by the God of Abraham, and, though rebellious children, are remembered to be *children* still. But to conclude that *because* they sustain the character of rebellious children, they possess a special ground to expect any peculiar manifestation of the Divine regard, upon their conversion, above other nations, *also* the "children of God by faith in Christ Jesus," would be altogether premature.

To all this the friends of the restoration might reply—If things be so with the Jews, why are they still kept as a distinct nation? Why do they not all, as some individuals of them have done, amalgamate with the inhabitants of all those countries among whom they dwell, seeing it would be their interest so to do, and seeing that they always from principle willingly obey "the powers that be?" Surely nothing but the purpose of God to mark them by some *national distinction* for some grand *national object*, can account for this. "God hath not cast away his people; all Israel shall be saved." And, surely, there is reasonable ground of hope, that as the predicted curses because of their sin have come literally and fully upon them, so likewise will the mercies promised, "when they shall appoint them one head, and come up out of the land, for great shall be the day of Jezreel." Hosea i. 11.

Our author further develops his own views on this topic in the last paragraph of the first letter. When, having adverted to their being gathered to their own land, and recognised as the favoured people of God, he adds—

To suppose this superior dignity will be enjoyed while they continue in unbelief, is an idea too preposterous to

be entertained for a moment; for, whatever the restoration may be, it is promised only on repentance. To suppose this dignity shall follow on their embracing the Gospel, seems a direct contradiction to its spirit and declaration, that Christ hath broken down the middle wall of partition between Jew and Gentile, that both might be *one*.

But does our author forget that repentance is promised to them? "I will pour out a spirit of grace and a spirit of supplication, and they shall look," &c. Zech. xii. 10. Is not this, moreover, one of the main articles of the new covenant, in Jer. xxxi. 8, 9, that his people shall "return to him with weeping and with supplication," &c.? The covenant of works has been long superseded by the covenant of grace; and the Lord Jehovah acts as a sovereign God both in the dispensations of his favours to individuals, and in the blessings of his grace to his people Israel.

In his second letter our author collects a threefold view of the subject of the conversion and restoration of the Jews, from writers who take as many distinct views of the subject; and he concludes against the restoration of that people, from the circumstance, as he says, of the view being unsupported by the New Testament.

Without going into the subject at length, it is presumed that many quotations might be taken from our Lord's discourses, and from the book of the Revelations—to say nothing of passages from the writings of St. Peter and St. Paul, which would tell more *for* the restoration of the Jews to their own land, than the supposed discrepancy, or absence of harmony, referred to in p. 24, would against it.

Though much stress is laid on the supposed silence of the New

Testament writers on this subject, it is suggested that this is scarcely fair. The old dispensation was a shadowy one, and a figure of one to come. It related primarily to the literal Jerusalem; spiritually, to the Christian church; figuratively, to the united Church, consisting of Jews and Gentiles in millennial glory. The business, therefore, of the evangelists and apostles was to trace out the substance of the shadow, to fill up the great outline.

The Jews in the days of the apostles needed to have their minds drawn in a particular manner to the *spirituality of religion*, and it being in the Divine purpose ere the close of the sacred canon, to make a more full development of the glory that should follow, it were absurd to draw an unfavourable conclusion merely because the New Testament might not abound with prophecies of the *future* earthly felicity, as well as the Old. Because the name of Christ is not named in the Law and the Prophets, would it be fair to conclude that he is not the substance of either? and the cases are parallel.

As our work professes, however, only to give *notice* of books on Jewish subjects, we refrain from entering into a full review of the work before us. Suffice it to say, that the remaining letters are in accordance with those referred to—that they deny the literal application of the Old Testament prophecies to the circumstances of the Jewish nation, and maintain that the dispensation of Christianity is the fulfilment of God's covenant with Abraham.

In the fifth letter some criticisms are offered on terms used in Scripture which our author thinks are often misunderstood and perverted:

such as *mountain, all nations, no more, for ever, Zion, Jerusalem*: and then he combats the idea that Jerusalem will, in the time of her future prosperity, be the resort of all nations. This he considers an erroneous idea, as "inconsistent with reason, incompatible with Scripture, and impossible in fact;" the truth of which assertions he thus endeavours to establish:—

Whatever the events referred to here, the language is unquestionably figurative; yet its primary application was, no doubt, to the season of Jerusalem's prosperity, just recommencing when the prophet spake; and, if a secondary meaning, referring it to Christian times, be admitted, *that* meaning must be in harmony with the spirit and circumstances of Christianity. But to suppose a general resort of nations to Jerusalem, and to her inhabitants for Christian instruction *then*, will be to suppose an event at variance with the tenor of the Gospel, to violate the ordinary rules of reasoning, and to impugn the veracity of Holy Writ. In comparison with other nations earlier christianised, converted Israel will be only a babe in Christ, and the babe will be resorted to for instruction instead of the fathers. Instead of all nations being blessed alike beneath the favouring beams of "the Sun of Righteousness," *one* ray of brighter effulgence than the rest will shed superior glory on Jerusalem, will point, like the star of Bethlehem, to the favoured city, and by its light discover the error of the Apostle, that "there is no difference between the Jew and the Greek."—Again, suppose the Jews were converted and restored to their own land, and exemplified, as Christians should do, the power of the truth, —upon what principle would other people apply to them for instruction? Could the Jews, however eminent in piety, tell them more than the written Word? No! nor heaven itself—"Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.) But what saith it? The word is nigh thee, even in

thy mouth, and in thy heart: that is, the word of faith which we preach." See Rom. x. 6—13. If we except the first age of Christianity, when the Gentiles began to participate with the Jewish Church in the blessings of the Gospel, this passage in Zechariah cannot refer to *literal* Jerusalem. "Believe me," said the Saviour, "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." Besides, the resort of all nations, especially the *annual* resort, which some insist upon, to Jerusalem, is an absurdity;—it would be impossible.

Now, without fully concurring in the sentiments here so unequivocally condemned, we may be allowed to say, that the arguments adduced partake too much of carnal reasoning; and, as if the writer had forgotten that "the Lord seeth not as man seeth." He who made Jerusalem of old "the joy of the whole earth," may make her so again. Unless it can be established that the prophecy of Joel ii. 28, 29, has been *fully* accomplished, a larger outpouring of the Spirit may be imparted to the restored and renovated church than has ever been yet bestowed. *That* mighty act of Divine omnipotence remains to be performed when God shall "say to the north, Give up, and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth." What capabilities may exist at the period alluded to, for nations to go up to Jerusalem to worship the great and eternal God, we cannot conjecture; and it would not be easy to prove that any greater physical impossibility, considering all the present and daily improving facilities to locomotion, may at that future period

alluded to, retard the progress of those who shall be thus minded, than really did exist at that period when all the males of the house of Israel were required to appear thrice in the year before the Lord at this very Jerusalem. What particular passages of prophetic Scripture are to be taken *literally*, and what to be accepted *spiritually*, is a secret which may, perhaps, in the present state of things, be purposely hidden from our eyes, in order that those who are the agents in God's hand, not comprehending all the Divine purposes and designs, may be found acting in obedience to God's command, and thus prove to be the unconscious instruments of perfecting the Divine plans, and setting forth the Lord's glory.

The seventh letter recounts some of those magnificent prophecies quoted in Isaiah xi. lx. lxx. Jer. xxxi. xxxiii. Haggai and Zechariah, and maintains that they furnish no reason why the Jews should be distinguished, on their conversion, above other nations.

Having cited the several prophecies relating to this topic, our author declares his conviction, that the peace, and prosperity, and glory, predicted by the prophets generally, and by Zechariah, one of the last of them, in particular, were realised on the return of Judah from Babylon, on the building of the second temple, and in the re-establishing of the Jewish polity and worship. In a note it is remarked—

“As for the Scriptures, alleged by the Jews for their temporal restoration to an illustrious condition in their own country, they have found their full accomplishment in the return of that nation to their own land, from the captivity in Babylon; and, therefore, further performance of such promises

is not to be expected.”—*Pisgah Sight, &c.*

In proof of this remark of Fuller's, I may add the testimony of Josephus, from whom we learn that the population of Judæa, subsequent to the return from Babylon, became so overflowing that the land was too confined for them, and they swarmed in all the contiguous countries. We also learn that, from the same period, almost uninterrupted peace and prosperity pervaded Palestine for full 300 years; and this, contrasted with their previous abject condition, as captives in a strange land, was quite sufficient to justify the strong metaphorical language of the prophets, consistent as such phraseology has always been considered by oriental poets.

Were we reviewers of our author's work, we should be inclined to ask him, if he seriously expected to dispose of the difficulty before him in this manner.

Several predictions contained in the Old Testament, of events that were to be accomplished before the close of that dispensation, are recorded to have been literally and fully accomplished. For instance, Gen. xxi. 1, “The Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.” Gen. xv. 13. compared with Exod. xii. 41. The promise was to Abraham—“Know of a surety that thy seed shall be a stranger in a land that is not thine's, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve will I judge: and afterwards they shall come out with great substance.” In the account of the fulfilment of that promise in the latter passage, it is said, “Now the sojourning of the children of Israel, who dwelt in Egypt was four hundred and thirty years, and it came to pass at the end of the four hundred and thirty years, even *the selfsame day* it came

to pass, that all the hosts of the Lord went forth out of the land of Egypt." Exod. xii. 41.

Again, compare the promise made to Abraham in Gen. xv. 18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." And 1 Kings iv. 21, "And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt." Consult also 2 Chron. ix. throughout, and it will plainly appear, that the promise made to Abraham was not to be fulfilled METAPHORICALLY, and *partially*, but *literally*, and *fully*, and far more comprehensively than could be expected from the mere letter of the prediction: is it therefore possible that all those great, and glorious, and magnificent predictions and promises which abound in the greater and lesser prophets, and speak explicitly of the future glory of Israel, can be maintained to have been fulfilled, because Josephus says, "the population of Judæa was overflowing after the people's return;" and because the Oriental poets set an example to "the prophets, of strong metaphorical language?" Nehemiah and Ezra lived to witness their restoration, but nothing have they recorded which the most credulous mind can lay hold of as proof, that "the ransomed of the Lord then returned to Zion with everlasting songs, and joy upon their heads; that they obtained gladness and joy; and that sorrow and sighing then fled away." Isaiah xxxv. 10. No good can result from thus frittering away the evident meaning of Sacred Scripture, merely with the view of opposing one system, and building up another.

In the eighth letter the doctrine of the restoration and future glory of Israel is opposed on the ground of the *difficulties* by which it is encumbered, though it is acknowledged that "the difficulty of the accomplishment merely, is admitted to be of no objection." Then our author states why it is an objection in the present case, and it is thus—"because there is a more simple method of interpretation than that contended for by the system under review." And this idea is followed up by a very perilous sort of illustration, which, if adopted, may lead into the mazes of infidelity, and to speculate away the eternity of heaven's joys, as well as of the torments of hell. His words are, p. 111—

Heaven is described with gates of pearl, and pavement of gold; and who will say the description must of *necessity* be incorrect? Yet, who ever thinks that the description is literally true? The angels of God, it is declared, shall cast transgressors "into a furnace of fire." They "shall have their part in the lake which burneth with fire and brimstone." If this language admitted of no other interpretation, we should be bound to take it literally, (as some persons really have done,) however great the difficulty involved of fire ever acting, yet not consuming, &c.!!! But there is no necessity for encountering this difficulty, because a solution more simple, and more in harmony with the general tenor of the Divine record, is suggested upon other principles.

Our author must be aware, that upon these "*other principles*" some have got rid of the miracles of the Old Testament, and of the New, as well as of the incarnation and sufferings of the Son of God, have levelled the whole fabric of Christianity to the dust, and rendered it nothing worth.

By the same mode of reasoning, the ninth letter denies that the continued existence of the Jews as a distinct nation, is "the result of the divine decree," and "their national preservation *miraculous*." To this end, it is said, "men talk of the wonderful exercise of Divine power, in their (the Jews) preservation, and make a mystery of what is no mystery. Let them consider when they talk thus, that they charge God foolishly, and attribute to him that hardness of heart, and darkness of *mind*, which alone have kept the Jews a separate people." What! was it hardness of heart and darkness of mind, which have alone kept them a separate people? Did not their statutes and judgments, and worship of the true Jehovah, more than any thing, tend to keep up this separation between them and the Canaanites of old?—was it not predicted, that they should "dwell alone, and not be reckoned among the nations?" And because it is maintained that this prophecy has been accomplished by a standing miracle—are those who see this to be charged with countenancing that, which is merely an accidental result, and with making God the author of sin?

It is said, further, in combating the idea of a miracle, "The miracle was the foresight imparted to the prophets, by which they were enabled so exactly to describe the future lot of these children of disobedience."

But, surely, if a miracle were necessary to enable the prophets to describe their future lot, a miracle was equally necessary, to render their lot what it was. Were it to have been a common lot, resulting in the common course of

events from common causes, natural sagacity had been sufficient to enable men of common observation to describe it. Hence, while our author endeavours to demolish *one* miracle, he establishes *two*.

The tenth letter takes up the subject of the Jews being used as instruments in God's hand, for the conversion of the Gentile world.

It has been said, as corroborative of the presumed divine intention to make them special agents in this great work, that their scattered condition in all lands adapts them for it in a peculiar manner. They are residents among all people, it is said, acquainted with the languages and peculiarities of the respective nations where they sojourn; and, therefore, when they are converted, their facilities for communicating the truth will render them most effective labourers in the missionary field. To this I reply, that the statement goes upon two assumptions which remain to be proved. First, That their scattered condition is not sufficiently accounted for already, without this supposition of a Divine intention, in reference to them, not yet executed; and, secondly, That their scattered condition *does* adapt them in a *peculiar* manner for missionary labour. If men *will*, they may set their imaginations to work, and find apparent indications of a Divine intention to *refulfil* all the prophecies. The scattered condition of the Jews is *now*, and, from the moment of their dispersion, *has been* fulfilling an important end in confirming the "sure word of prophecy" and authenticating the books which purport to be from God. Why should we, then, go out of the way to try if, haply, we may find out some *other* intention, and discover some *other* end in their dispersion? But I take the liberty of questioning the statement altogether, and plainly profess that it does not appear to me to be correct. I cannot see that the Jews, when converted, will possess any such facilities as will afford the corroboration assumed. For, how are they to

be converted? By an effusion of spiritual influence *solely*, and *unaccompanied* by any of the ordinary means? I am not aware of any scriptural ground upon which the supposition is tenable. "Faith cometh by hearing," then, I should expect, the Jews will *hear*. What *they* hear, *those* also among whom they dwell may hear *likewise*. "Hearing, by the word of God"—then they will hear the word of God, which is the power of God to salvation, *not to the Jew only, but to the Greek also*. "But how shall they hear without a preacher? And how shall they preach except they be sent?" I see no warrant from Scripture, or reason, to expect the Jews will be brought under the influence of truth, by any means that will not be equally likely to affect the people among whom they dwell. And, if so, their Heathen compatriots are as likely to be converted *through the means* that will prove effectual to the Jews, as the Jews themselves; and as little likely to require the agency of the converted Jews in *their* conversion, as the Jews are to require the agency of the converted Heathen in *theirs*. Indeed, if we speculate, I think it would not be difficult to shew, that it is highly probable the Jews will hold out to the last, and relent only when the converted Heathen unite with the universal Church in exhorting them—"Arise, shine; for thy light *is* come, and the glory of the Lord *has* risen upon thee!" The supposed case is this, The God of Israel has graciously promised to pour out his Spirit upon the seed of Abraham, when "they shall look on Ilim whom they have pierced, and mourn." The consequence will be, that, with weeping and supplication, they will return to the Lord, and he will abundantly pardon them. This is the process of conviction, conversion, and acceptance, in *all* the instances of a soul's renovation. And, as the promise implies nothing more than the ordinary influence and exercise of Divine grace and mercy, promised in similar terms to *all* the tribes of men (Isa. xl. 5; Joel ii. 28), why should a more mira-

culous agency be looked for? The means of grace are sent to a Heathen land. Jews and Heathens *hear* the word; the Spirit is poured out—on whom? The Jews only? Where is there a single passage in the Scriptures to justify the opinion, that God will so depart from his ordinary procedure; and, we may say, from the general testimony of his word, becoming thus "a respecter of persons," and making external circumstances the rule of his conduct?

All this, it may be replied, would be very forcible, were there no revelation of God's purposes and designs. It is more safe, however, to argue from experience, than speculation, and on the light thrown on these points by Scripture. "To the word and to the testimony," we should have recourse, both in respect of past history and of future events—of prophecy fulfilled, as well as prophecy yet to be accomplished. The visions of Nebuchadnezzar and Daniel, in respect of the four great monarchies which have risen, and ruled, and passed away; and of the fifth kingdom—the kingdom of the stone, which was to succeed them, and itself become a great mountain to fill the whole earth; whether that kingdom be specifically Christ's kingdom pointed to by the precursor of the Saviour, as "the kingdom of heaven," which has now been set up near two thousand years, but has not yet broken to pieces the silver and the gold, the brass and the iron, the wood and the stone, and which with all the mighty work which it has accomplished, is yet far from filling the whole earth,—or whether it has respect to the Jewish nation still preserved, and so capable of being reanimated, and multiplied, and exalted, so "that a little one shall become a

thousand, and a small one a strong nation"—these visions open to the view a depth of design, and vastness of plan, which nothing could conceive but the Divine mind, and nothing can perfect but the arm of Omnipotence, and do certainly open the way for the most visible and magnificent display of the power and faithfulness of God, especially through the instrumentality of the Jewish nation. That God usually works by means, is incontrovertible; but it is equally true, that *the creation of those means is his miraculous act*, and that the final conversion of the world will be so, there is every reason to expect, that "men may see that it is thy hand, and that the Lord hath done it."

Letter eleventh. The xi. chap. of the Romans is criticised, and it is maintained that ver. 23—26, mean no more than that when the Jews are converted, important advantages will accrue to the world in general, and that they themselves will be participators in the universal good. An attempt is made to reason away the strong language of the apostle, viz.—"If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead!"—but with little success; and, though it is asserted that the Jews shall be converted and restored to the Divine favour, "but not with any *peculiar* tokens of national distinction;" yet, when the several prophecies contained in the greater and lesser prophets are consulted, one is led to wonder how in these days any one can, after studying the whole subject, venture upon such an assertion. It is a surprising fact, that a period distinguished for the spread of

knowledge and Divine truth, should be so remarkable for dispensing with the immediate superintendence of the Divine providence, and the interference of Jehovah in bringing to pass the declarations of his word.

The last letter offers some useful hints to those who are well affected towards the house of Israel, and we entirely agree with our author, that it is the bounden duty of Christians to aim at their conversion to Christ; yet this is not incompatible with their future enjoyment of "the glory that shall be revealed;" and we quite join issue with our author, in his closing remarks, "Let our faith pierce through the darkness of futurity, and, beholding the splendour of the day when the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; let the vows of God be upon us. If I forget thee, O Jerusalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

In a short Appendix, the Author propounds his own plan, and adopts the system which has been maintained of late years, by a majority of the Christian Church. The consummation to be wished, is to be brought to pass in a modified degree, through the spread of *civil and religious liberty*. The system advocated is no more without its difficulties than that which the letters are designed to supersede; and though the work, of which we now take leave, may serve to confirm those whose sentiments it

echoes, it will only induce the friends to the restoration of Israel to cling more pertinaciously to the idea. Their hearts will still glow with the hope of seeing those blissful visions realised, which they

behold as they read. "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever, here will I dwell; for I have *desired* it."

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

EXTRACTS FROM MISSIONARY JOURNALS.

(Concluded from page 182.)

WE close our Extracts from the Missionary Journals translated by Mr. Mc'Caul, as mentioned at page 178, with extracts from the Journal of Mr. Miersohn. The narrative which it contains of his visit to the native town of the proselyte S. in company with S. to see his relations, is very interesting, and we recommend it to the attention of our readers. They left Warsaw on the 27th August, 1828, and Mr. Miersohn writes thus:—

At a village about three (German) miles from Wlodawa, we stopped to feed the horses, and saw several Jews, who entered into conversation. Our subject was true repentance and purity of heart. As I returned to the waggon, one followed me, shook hands with me, and said, "I am as you are." We found a lodging in the house of a Jewish physician's widow, which we preferred to lodging either with a Christian or a Rabbinical Jew. In passing through the town, S. was recognised by his brother-in-law, so that when we arrived at the public-house, we found his wife and two children, his mother-in-law, a very violent woman, and several friends and relations waiting for him. The mother-in-law and several others were angry that he wore the German dress; but his wife, with a sick child on her arm, wept and welcomed him with the words, "Blessed be the Most High,

that I see you in health. The merits of the fathers זכות אבות have surely brought you here; oh! where are your golden peoth—the side curls which the Polish Jews wear—and your Jewish face?" Her mother broke out at her with a Jewish curse—"Bluckenel geschwartz art thou, if thou canst so speak with him. This is the second time that he has shmad-ed himself—shmad, from the Hebrew שָׁמַד—to destroy, is the Jewish expression for baptise—I will not speak with him: let him give my daughter a bill of divorce." S. turned to his wife and said, "I never was baptised before; but for seven years I did wish and try to be baptised elsewhere. I did it in ignorance, but on me is the saying of the Talmud fulfilled הִבָּא לְטָהַר מִסֵּיין לוֹ He that seeks to be made clean, is helped from above. I knew that I was in error, and sought for truth, though not in the right way; yet God has helped me, and I have found it." I added, that *shmad* could not be applied to one who had returned to God, and had had his sins washed away by faith in the Messiah promised in the law and prophets; and that they might judge of his faith by his works; for instance, his returning to see after his wife and children. The wife appeared to believe, that he had not forsaken the living God. But her mother continued to cry, and cursed her whenever she was in the least kind: she was therefore forced to demand a divorce. S. answered, "that is entirely against my will, but I cannot force you to live with me; but I will have the children, at least the two sons." The mother-in-law now cried out, "What! give you the children? Let you make meshummodim of them?

I will sooner kill them, and throw them into the river, than that they should become Goim." He replied, "If there be a possibility of your killing them, how can I trust them with you?" The mother-in-law now fell upon his little daughter, (a child of five years old, who was delighted to see her father, and was caressing him,) and cursed her in a horrible manner. They remained until nine o'clock. The old woman went away as angry as she came, but the wife was much distressed, and when I attempted to console her, she answered, "God is righteous, and his judgment is righteous."

Saturday, Aug. 30.—Early in the morning the wife and her mother came. She begged for a divorce, and the mother still said she would rather kill the children than give them to him. I proposed to her that the wife and children should try to live with him, and if she did not find that he was as pious, yea, more pious than before, she should return. The wife wished it, but the mother-in-law would not consent: and the wife cried out, "Oh S. why did you serve me so? we were so happy together." At about ten o'clock almost the whole town assembled before the house, full of curiosity to see S. A few came in, with whom we spoke, but their attention was disturbed by the crowd before the windows, who kept crying continually, "Peace be upon you, S.!" In the afternoon, when we went to the wife's house, the crowd followed us, so that it looked like a procession; but if I had not been with him, they would have pelted him with stones. The wife's house was now beset, and she cried bitterly from shame. A young Chasid with whom I had before spoken, comforted her thus: "Why do you cry, because the people are fools? Why should they run after him, because he has a coat on? In Germany the great men (גדולים) wear such clothes." S. himself was a little dejected, and as I felt for him, I began to speak to them—"Why should you be astonished at your old friend S., that he has changed his clothes, or that

God should change his heart? Ye should be astonished at yourselves, that there is amongst you so little knowledge of God, and so little fear of heaven. (וראת שמים). Where does the Torah speak of the cut of our clothes, or of the jarmelkai?—the little cap the Polish Jews always wear.—The law speaks of loving God with all our hearts, and our neighbour as ourselves. And how is it possible that the Jews should love God, whom they do not see, when they hate and revile their brother whom they have seen?" The crowd and crush now became very great, so that the windows began to break, and we were therefore obliged to leave the house, and return to our lodging. On the way back opprobrious names and curses flew about without number, and the Jews remained before the house until the Shammaz called them to the synagogue. At four o'clock I persuaded S. to go out to them, and satisfy their curiosity. He did so; he spoke with some, and confessed his faith freely and openly. They would not come in, but spoke with us at the door, and were very attentive. As soon as the stars appeared, a waggon was sent for S.'s father, who is melammed (schoolmaster) in a village a mile from hence. At ten o'clock we went to the wife's, to await the father. They set me in the uppermost seat, and gave

מלוה מלכה (food at the departing of the Sabbath, which they call "accompanying the queen"—by "queen" they mean the Sabbath.) I opened the fifty-eighth chapter of Isaiah, shewed them their erroneous ideas of repentance, and explained its true nature. They were all quiet. In the mean time S.'s father arrived, and went with him into a private room; but as he afterwards told me, the father refused to speak on religion, and only pressed him to give the wife a divorce, and to leave the children with him. It was half-past twelve before we left the house.

Monday, Sept. 1.—To-day we had a great many Jews here. Amongst others, one whose name is Messiah. They say that his father was the Mes-

siah ben Joseph: he had a גלגל
של. His son is much respected
here, and is more learned than the
rabbi. He was brought by the old
Jew. He bought four Bibles at two
silver rubles a piece (6s. 8d. English),
but would not enter into conversation.
He seemed desirous to obtain the New
Testament, but was afraid of the other
Jews present. The old Jew remarked,
as he is Messiah himself, how should
he be willing to hear of another. I
tried repeatedly to lead him into con-
versation, but he refused, under the
pretence that it was market time.
Some Pentateuchs and Psalms were
sold and some distributed gratis. One
copy of the tract, "A Help to Self-
examination," was also sold. In the
afternoon I was invited to the rabbi,
and took S. with me. The chief and
most learned Jews of the place were
there assembled. The rabbi sat in the
uppermost seat, and placed me beside
him. S. was beside me, and about
thirty of the chief Jews sat round the
table. Besides these, the room was
full; there were perhaps 200 Jews
present. After the rabbi had saluted
me, as usual, with, Peace be upon you,
he said, "We are come together to
consider how this business between S.
and his wife is to be settled. Tell me
what he wishes." I replied, "S. has
here got a bad name: it is said, that
he has fallen away from the living God.
If this were true, his wife would have
just cause for refusing to live with him.
But S. is conscious that he still believes
on the same living God of Abraham,
Isaac, and Jacob, with this difference
only, that he has a more perfect know-
ledge of him than before; and I, a son
of Abraham, am his witness; he there-
fore requires, that his wife should
return to him, at least to make trial,
whether he does not live as becomes a
child of Abraham, and if she should
find the contrary, she shall be sent
back. As she says she is afraid, S.
has no objection that his father should
accompany her, to see that no wrong
be done to her. If she refuses this, he
will not use force, although he still
loves her, but then according to the

law, human and divine, he demands
his children. What is your opinion,
rabbi?" I observed that the rabbi
was much embarrassed: he whispered
something to an old Jew, who sat at his
left hand, and then said, "We must
also hear the wife?" I replied, that the
wife had told us expressly, she would
leave the whole matter to the rabbi.
In the mean time she came, and the
rabbi immediately said to her, "Is it
not true, that you do *not* wish to leave
the matter to me?" But there was so
much noise that she could not hear.
I therefore called her to us, and said
to her, "You wish for a divorce?"
"Yes."—"And the children?"—"I
wish to keep them. But I leave all to
the rabbi; if he says, I can go with S.,
I am willing to go." I now turned to
the rabbi, and said, "What is right
and just in this matter?" He seemed
much embarrassed, and said, "How
can she leave all to me?"

I. It is her duty: and yours is to
decide the matter righteously.

He. I cannot meddle in such matters
about children. I could in money
matters.

I begged him at least to give his
private opinion, but he refused.

An old Jew said, If he shews Tzitzis
(the fringe on the border of the gar-
ment,) she may go with him.

S. said, "You require of me, what
no Jew keeps?"

The old man was astonished, and
said, "All the Jews have Tzitzes."

S. replied, "Shew me your Tzitzis?
It is written in the law, 'Speak unto
the children of Israel, and bid them
that they may make fringes in the
borders of their garments throughout
their generations, and that they put
upon the fringe of the borders, a rib-
band of blue, and it shall be unto you
for a fringe, that ye *may* look upon it,
and remember, &c.' According to this
you have no Tzitzes." (It is to be re-
marked, that the Rabbinical Jews do
not wear the fringes as the law requires,
where they can look upon them, but
on an inner garment, and that there is
no blue in them.) The Jew was at
first silenced, but at last, pulled out
his Tzitzis, and said, "Shew us, at

least, such as these." I replied, "He does not choose to be a hypocrite, and therefore does not wear such, though he knows that he could thereby deceive you; I am sure, that if the wife made it an absolute condition, he would be willing to comply *for her sake*. But it occurs to me, that it is your duty to convince S., who is one of your congregation, that he is in the wrong, and especially as he is now in your house."

The Rabbi said, "I do not choose to do so."

I asked, "How then do you fulfil the commandment, not to suffer sin upon your neighbour?" As he would not answer, I continued, "Ye obey what the Gemara commands, to hate him; but to lead him to the truth, as God commands, ye do not choose!—O Israel, how are ye and your teachers fallen! How have ye lost the true knowledge of God! God has revealed himself in his word; but which of you all possesses this word?" The Rabbi asked, "What knowledge of God have you then?"

I. Our God is righteous in all his ways, and holy in all his works. Your God, as declared in the Talmud, is a sinner. Our God is a Spirit. Your God is corporeal, he wears Tephilim, and can measure his length and breadth. Our God is merciful to all his creatures, but your God is an angry God, that prays to himself not to be so angry. We believe on the Messiah who appeared in the second temple, in whom the prophecies, before given of God, have been fulfilled. Ye say it is true the time is past, which God fixed, and thereby ye make God a liar.

The Rabbi replied, "We have a tradition from mouth to mouth."

I. But can this tradition be from God when it contradicts the law?

The Rabbi. The tradition does not contradict the law.

I. God commands us to meditate on his word day and night. The Gemara says, If we read in the word of God, it is a matter of little importance; but if we read Mishnah, we have a reward; and if we read Gemara, there is nothing greater. The Bible says, God will not give his honour to

another. Gemara says, He that pronounces a righteous judgment, is associated with God.

The Rabbi was much confused, for the Jews listened attentively, and the Rabbi said, It was not lawful to hear such things.

I. Here is a large congregation of Jews: prove to me now out of the law, that we are bound to believe in the Talmud, and I will believe on it, though it is contrary to reason, to the Bible, and to the nature of God. The Rabbi trembled still more, and said, "We have a tradition from mouth to mouth, and it is not lawful either to speak or to hear the things that you have said."

An old Jew now came up to me, and said, "You pretend to instruct the Rabbi! Do you know who he is? He is Rabbi Ezekiel Prager's grandson; and you think to convert him!"

I. It is lawful to speak truth even to our father. And you know as little whose son I am. In the first place, I am a son of Abraham, and a father.

The Rabbi would not hear any thing more. So I stood up, and said, "Ye Jews, I call you to witness, that both S. and myself were willing to receive the Rabbi's doctrine, if he can prove from the Holy Scriptures that we are in error, and we have done this not in a corner, but before a large congregation of Israel!—May God this day fulfil his promise that he has given in Isa. lvi. 10, 11."

I now took leave. In spite of all that had happened, the Rabbi gave me his hand, and said, There were too many people. Many said, "God be with you;" and a crowd ran after us to our lodging, and cried out, "Good luck, S."

After our return from the rabbi, several Jews visited us, and S. was obliged to tell why he did not wear a beard, nor Tzitzis, nor Tephilim, &c. What he said appeared to make impression. When they had been satisfied with respect to these externals, I spoke with them about true repentance, and brought them so far, that they at last asked, what became of past sins. I pointed them to the death of Messiah, Jesus of Nazareth, who was wounded for our transgressions,

and bruised for our sins; and by the grace of God I was enabled to explain clearly to them the difference between their hope and ours. Towards evening rabbi Shmülke, the judge, (דין)

came in. He has a venerable appearance, and I felt respect for him at the first look, especially as he is like G.'s father. I wished much to engage him in conversation, because the Jews have much confidence in his learning, but whenever I began, he moved, saying, "It is time for prayer." But when I stopped, he sat down again. In the mean time the Jew came in who had bought tract, No. 9. When he saw rabbi S., he gave it to him to read. He opened at the second prayer, which contains a confession of sin, and a prayer for grace. He read aloud, and was much pleased with it, but was astonished that the Biblical passages were not quoted exactly, and said that we had some design in this. He granted that all the passages quoted, as referring to the Messiah, did really apply to him. But when I began to remark, that the Jews did not pray thus for the forgiveness of sins, he got up to go away, and excused himself, saying, that he fasted to-day, but would come to-morrow.

After the Jewish prayers, twelve Jews came to be present at our evening prayer. I read the cxxvith Psalm, and spoke of the redemption of Israel, describing the character of those who have part in it. We then both fell upon our knees, and I prayed in Hebrew and Jewish for forgiveness of sins, deliverance from the kingdom of darkness, the coming of the Lord, and the establishment of his kingdom in Zion. They were apparently much impressed, but did not say a word. They showed their satisfaction by shaking hands with us in a friendly manner.

Sept. 2.—S.'s wife and mother came in the morning. The wife complained that we knelt at prayer. I explained to her that it was the custom of all holy men in Israel. At ten o'clock several Jews came, who said that our prayers were good, but they objected to the kneeling. S. shewed them, that

by not kneeling, they expressly tell a falsehood in their prayers, both at the beginning and the end. At first they would not grant this, but when S. shewed them the words in the beginning of their prayers, ואכרעה ואברכה ואני אשתחוה, and again at the end ואנחנו כורעים ומשתחוים, they were in no small embarrassment, for the sense of these words had never occurred to them. They attempted to explain it of the kneeling of the heart, saying, "A Jew ought not to pray;" but I referred them to Ps. xcv., to Daniel, and to their own custom on the day of atonement. They went away thoughtful, but one, a Chasid, was very angry, and said, "The Jews did not want us to come to them at all."

In the afternoon, having obtained a ticket from the burgomaster, I went across the frontiers, and spoke with the Russian Jews. They wished much to have books. I remained with them until the evening, and they were unwilling to part with me; but I comforted them with the hope, that I may return to them. May the Lord open a way to preach Christ to these also!

The Journal here breaks off, but Mr. M'Caul adds, that S.'s father came to Warsaw, for the purpose of getting assistance from the Jews of that place, in support of his pretensions to retain S.'s children. But at length the family reconsidered the subject, and the result has been, that S.'s wife, though a bigotted Jewess, has returned to him, with one of the children; and that the family have promised to give up the two others also.

JOURNAL OF THE REV. L. HOFF.

Our readers will find at page 137, some extracts from the letters of Mr. Hoff, written during a missionary tour with Mr. Czersker, in July, 1828. The following extracts continue the narrative from page 141.

T—, Thursday, July 24, 1828.—H. invited us to take coffee at the house of his father-in-law; we went accordingly: our conversation turned upon rational and revealed religion. David H. requested us to prove the necessity of revelation, alleging that reason is the true revelation. Our endeavours to convince him that it is impossible for man of himself, in his present fallen state, to know God and his truth, were in vain: he denied the fall of Adam, and would not listen to our remark, that Adam was made more perfect by God, than man is at present. In vain did we observe, that his principle carried with it contradiction upon contradiction; he remained immoveable. His father-in-law acknowledged a revelation. We remarked that the Levitical law was only a type of the priesthood in the new covenant, and that the prophets were inspired as well as Moses, and that the Messiah was promised and foretold in the Old Testament, which he did not contradict.

A Catholic priest came and asked for some Judeo-German and German tracts, which we gave to him, and brother C. gave him some explanation of the object of our labours. In the evening H. jun. came, accompanied by another Jew; they put such absurd questions, that we did not think it right to answer, but requested them to observe good manners. We gave our landlord some tracts, to which, we hope, the Lord will send his blessing.

Friday, July 25.—As we did not find that ready access to the Jews which we had wished for, we proceeded to Tornagrod and Szamos, and on the road we distributed many Hebrew and Judeo-German tracts. About noon we reached the latter place, a handsome village belonging to Count Z., who has established manufactories here. Having learned that there was an English mechanic, M., in the service of Count Z., we went to see him, and found him a worthy old man; he received us kindly, conducted us back to our inn, and we gave him some German tracts. Continuing our journey we arrived in the evening at the fortified town, and were

obliged to deliver up our passports at the gate. On the following morning brother A. was called to attend at the police-office, to give an account of ourselves; afterwards I visited Mr. Wolfsohn, private tutor at the house of Dr. Rosenthal, who received us kindly. I then called upon a Protestant, but, alas! he gave me little reason to rejoice in him, for he seemed to be entirely lost in an ungodly life. I left with him some tracts. My offer to preach in the morning to the Protestant inhabitants there was declined. Wolfsohn, in company with another Israelite, called upon us, and we conversed upon rational and revealed religion: they acknowledged that the latter is better than the former. We invited some other Jews afterwards, and conversed with them and gave them books, which brought to us more Jews, to whom we likewise gave books.

Sunday, July 27.—We united in the worship of God in private, and his blessing was not withheld from us. W. called again and we had a profitable conversation, in which we passed our opinion upon an Anti-Christian book which he had lent us to read. Although that work was directed more against the Pope than against Christianity, yet it contains some bitter things against the truth. It was indeed the work of a deist. In the afternoon other Jews called, and we must say, that we found a better spirit amongst them than we had yet seen: for they behaved well and spoke reasonably. It is pleasing to find that a spirit of inquiry had long since commenced among the Jews here, yet it is to be regretted that they inclined to utter unbelief. We were surprised to hear that they possessed the works of Eichhorn, Jahn and Gesenius; but we neglected not to proclaim to those who came to us the truth as it is in Christ. Several wished to buy Bibles, but we told them that we could not sell them on that day, and therefore they must call again. An illiterate old man wished to dispute upon the ceremonial law, but was put to silence by one of the new-fashioned enlightened Jews.

Monday, July 28.—A soldier en-

tered our room this morning, whom I immediately recognised to be the Jew who received last summer instruction from brother Bergfeldt, but for want of pecuniary assistance discontinued his attendance; he is a tailor, by trade, and enlisted into the army through the enticement of others: he assured us that he valued the past instruction so much, that he hoped to find an opportunity of continuing it, and being baptized in an Evangelical church. He said he could never think of being baptized in the Roman Catholic church. We exhorted him to continue in a godly life, and gave him a Judeo-Polish New Testament, a German Spelling and Reading Book, and some Tracts, telling him to call again. Then came to us many Jews who bought Hebrew Bibles; so numerous were they, that we had scarcely time to take our breakfast; and, it is worthy of remark, that they paid down the price demanded, without asking for abatement. The number of purchasers was so great, that we disposed of all our Hebrew Bibles, Prophets, and parts of the same, bound up with the Hebrew New Testament and the version of it. Many Tracts we gave away gratis; and our whole supply disappeared. We were able to address them on one occasion only. Brother C. conversed with a well-informed young man, whilst I was engaged in disposing of the books; and it was not until the afternoon that we had time to draw breath.

In the afternoon Wolfsohn introduced to us the most learned Jew of the place. Our conversation was upon natural, rational, and revealed religion, and the consequences that follow the breaking of the law, viz. the curse pronounced. We stated that repentance is not sufficient to reconcile us with God; that sacrifices did not originate with the heathen, but were from God, a Divine institution; that the Messiah is come, and was the true sacrifice. The Jew made many objections; amongst others, that Jesus, although he might have been a Messiah for the heathen, was by no means the Messiah of the Jews; but he refused to enter minutely into the subject; he at

last consented, however, to take a New Testament to read.

Tuesday, July 30.—Having no more books, we had but few visitors. Brother C. called upon some whom he knew at Warsaw, and in the afternoon I called upon Mr. B., who produced the New Testament, and made different objections. Amongst other things, he said that Jesus after his resurrection, ought to have appeared to the high-priest and the scribes, who would then have become convinced that he was indeed the Messiah. He justified the chiefs of the Jews for bringing about the death of the Lord, saying, that they had acted according to the law. In my reply, I tried to convince him, that belief in Christ is the true knowledge of the law. Our conversation turned afterwards upon the time of the appearing of Messiah according to the prophet Haggai. He referred the expression, "The desire of all nations," to the Roman emperors who sent presents to the temple at Jerusalem; but when I shewed him the first and twelfth chapters of Zechariah, he was silenced, and our conversation ended. I begged him to read the New Testament, which I left him as a present, and to seek the truth earnestly and sincerely. We then spoke of the contradictions contained in the Talmud, which he admitted. May the Lord enlighten that man!

PRUSSIAN POLAND.

EXTRACTS FROM LETTERS OF MESSRS.

AYERST AND ALEXANDER.

(Continued from page 186.)

IN a joint letter from Messrs. Alexander and Ayerst, dated 9th Feb. 1829, they relate the baptism of a Jewess, at Dantzic, as follows:—

We have already mentioned to you that a young friend from Königsberg, by the name of J., had been staying with us for some time, and that she was anxious to confess Christ in the ordinance of baptism. This took place accordingly in the cathedral church

in this town some weeks since. Dr. Kniewcl, whom we have before spoken of, as an excellent and most cordial friend to every missionary effort, administered the rite. The confession of faith which Miss J. prepared and read on that important occasion, contained a very clear and satisfactory statement of her views, and we have every reason to believe that these are not only the opinions to which her understanding consents, but those which she has heartily embraced as the only ground of her hope for salvation. She has since left us to return to Königsberg, and we would most humbly implore the great Shepherd and Bishop of souls, to protect and bless this member of the household of faith.

A Jew of the same place has also received the rite of baptism, and it would seem under auspicious circumstances.

The young man who came to us since last spring for instruction, has also been baptized by Dr. K. When we first knew him, he was but very indifferently acquainted with religion, and the Bible in general. He has since paid serious attention to the Word of God, and we have reason upon the whole to hope well of him, as he seems to value and prize the word of life which is set before him, and his general conduct in his business as a shoemaker, has been very good.

The obstacles to education are gradually being removed, as appears from the following account of the success attending the missionary efforts in that particular.

You will be pleased to hear, that it has at length pleased our gracious Father to give a very considerable measure of success to our undertaking, in establishing a school here for the poor Jewish children. As we have so often had to lament the want of inclination in those parents to send their children, who had nevertheless so often spoken of their great wish to procure that instruction for their children, which they admitted themselves to be necessary; it is cause for the most

lively and heartfelt thankfulness, that when we began to despair, at length they began to attend, and it being once known that some had come, others were induced to send their children also, so that we have now 26 children of the family of Abraham in the school. They manifest, in general, a very pleasing and earnest wish to be instructed, and in most instances, their education had been previously most miserably neglected. There is indeed, as we have several times observed formerly, a great want of such a school, among the very numerous and very poor Jewish population of this town. We have already told you that the magistrates of this place thought proper, a short time since, to make an investigation among the Jewish families, to examine into the state of education among them; as the law of this country requires every parent to send his children to some proper place for instruction, and we have indeed often had occasion to observe the kind care which has established many free schools, both here and in other places, in this neighbourhood, for those who cannot afford to pay for the schooling of their children. This investigation was made quite independent of any immediate connexion with our views or wishes, but when the Jewish parents complained of poverty as an excuse for not allowing their children to learn, they were reminded that a school had been erected for their benefit. It is very pleasing to observe, that many of the children shew a very decided spirit of love to us in their behaviour, and we must thankfully acknowledge the kindness with which the magistrates in this town have always listened to our views, and wished our success. Pray for us, that we may be enabled to direct these dear children in the acquirement of true wisdom, that they may attain everlasting salvation. We feel very much how great are the difficulties in the work of our mission; but at the same time, we would not forget to be thankful for the encouragement we have thus received. Brother Ayerst lately made a journey in the neighbourhood, and was pleased to find that particularly at Graudenz,

a town situated on the Vistula, a spirit of inquiry has been excited in rather a remarkable way among several Jewish families; and we hope ere long, to have some very interesting communications to make from thence. Among the Christian friends, a spirit of missionary zeal and Christian love has been awakened, which will, we trust, largely increase and be a means of abundant good in the establishment of the Redeemer's kingdom. We have also been lately applied to by two Jews, for instruction previous to baptism, but we cannot yet tell how far they are to be considered as really convinced of their need of salvation from the wrath to come. A short time since, an elderly respectable man, a Russian Jew, came to visit us; it is rather remarkable, that he was induced to wish to become acquainted with us, by a letter which he received from some of his brethren in Russia, who wrote to him very earnestly enquiring about our object. They seem to be in very distressed circumstances, on account of their adhering to the faith of their forefathers; and they ask very earnestly, what are the grounds upon which Christianity is proposed to them. The communication is upon the whole of a most interesting kind.

We close with the following lengthened extract from Mr. Alexander's last communication, Feb. 19, which presents many topics for congratulation on the prospects opening to Christian exertion in this good and glorious cause.

I have lately often been thinking on the blessed and independent state of the early messengers of the Lord, who went forth with no other endowment than the commission of their Lord and Master—the proper way in my opinion in which Missionaries should go forth—but the present constitution of the world, alas! does not admit of it. As it is, the missionary is despised by the *polished world*, how much more so would it be the case, were he to ask bread of them. Blessed be our gracious and all-wise Saviour,

who knows how to accomplish his purposes at all times, and when he sees it needful, can incline the hearts and the benevolence of his people, to enable them to send forth an host of evangelists, to go even unto the ends of the earth, to proclaim his salvation to those who are sitting in darkness and in the shadow of death. The accounts of our missionary proceedings have, indeed, as you very justly observe, not been of any flattering nature, and I am even ready to remove the addition which you make, “to the superficial observer.” We certainly have met in Dantzic, with considerable discouragement; yet the result now still shows us, that our labour has not been quite in vain, and that they also serve who stand and wait. You have, no doubt by this time, received our account of the present state of the school, &c.; and if the Lord is pleased to keep it against the various storms and attacks to which it is exposed, and which we also naturally expect, we shall consider ourselves amply repaid for all the trials we have had to endure, and would hail this promising opening, as a very encouraging prospect for the mission in Dantzic. That we are labouring upon a very hard soil cannot be questioned, but there can also be no doubt, and perhaps for this very reason, that Dantzic is a most important station for the Society's labours. It always strikes me, and I am sure this must be your own experience and that of all your missionaries, that the Jewish field cannot in the *strict sense of the word* be said to be already white for the harvest; it is sufficiently cheering for the Christian, who longs for the salvation of Israel, to see the hard and strong ground gradually softening, and becoming prepared for the reception of the seed of life; at some places, the sower of the seed of life, finds the soil already prepared, at others he must only begin to plough; the latter may be said to be more the case here, but the field is large; besides the number of Jews residing here, there are numerous towns in the neighbourhood abounding with those who are perishing for lack of knowledge; we have

paved our way considerably into the country, and wherever we have been, we have been well received, and many are loudly calling for us to visit them again.

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### GERMANY.

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#### COMMUNICATIONS FROM MR. MORITZ.

COMMUNICATIONS have been received from Mr. Moritz, including his Journal from Oct. 23, 1828, to Jan. 3, 1829. The first is addressed from Mainz, Oct. 23, 1828. That the distribution of the prophetic Scriptures amongst the Jews is likely to be attended with powerful and lasting effects, is evident from the following statement:—

At Friedburg, I heard of a rich Jewish widow, by name Rarsello, who with her two sons lives without any connexion with the Jews in this town, and I was advised to visit them. I accordingly went to them, and was received in a very friendly manner by the eldest son, a fine and learned young man, who has studied jurisprudence. I soon entered into a long conversation with him about the truth of revelation in general, and of Christianity in particular. Though he had imbibed the dreary doctrines of the German rationalists, he was still not entirely deaf to the voice of truth, when placed before him in a mild and affectionate manner; and this the Lord enabled me so to do that he acknowledged both the mission and miracles of Moses. I then went on to direct him to the whole series of prophecy, from Moses, the Psalms, and the Prophets, concerning the coming of the Messiah, which shewed how he would be treated and rejected by his own nation, the Jews, at his first advent, and that he nevertheless would become the light of the Gentile world. At this representation he expressed his surprise, that the old text should contain such plain prophecies of Christ, of which he had never heard before, and he seemed to

get more and more convinced of the Messiahship of Christ, when I went on to prove to him from ancient and modern church history, how the prophecies have been fulfilled, and are even in our days fulfilling in the conversion of so many heathens to him in all parts of the world. He acknowledged that was a very remarkable coincidence, and that it deserved his whole attention and research, which he would certainly give it. I left several books with him, which he received thankfully. May salvation this day have been brought to this interesting Jewish family!

The following account of the Bible superseding the Talmud as a school book, with the attendant circumstances and results, is very gratifying.

On the 1st October, I left Friedburg for Giesen. Brother Marc had given me an introduction to Mr. Rosenthal, the Jewish schoolmaster, and to a Jewish student at the University; but I was not able to meet either of them. The student had removed to Heidelberg, and the schoolmaster had gone on a journey. This schoolmaster, who has introduced the Old Testament into his school instead of the Talmud, has been already for sometime an object of hatred and persecution to the Jewish community here; but as he is an examined teacher and appointed by Government to his office, their malice could not remove him from his situation: however, this year they have succeeded in bringing a number of accusations against him at Darmstadt, and he stands now under trial of the law. I have heard from several Christians, that they believe him to be innocent. I hope in that case, that the malicious Jews will not be allowed to triumph over him. I have had an opportunity to witness the good effect of his instruction; I met one of his schoolboys in the street, and gave him a German tract, and told him where I lodged, and was afterwards visited by several Jewish boys of his school, who all begged me



to give them books, which afforded me an opportunity to speak to them about the one thing needful, to which they listened with attention; nor were they so ignorant of the word of God as most Jewish youths in Germany are, that are brought up in their modern schools. I went to some Jews in their own houses, but was not allowed to bring my message of peace before them; however, the eldest son of a Jewish bookseller came afterwards to me, and listened attentively to the doctrine of salvation by Christ Jesus, for nearly two hours, and gladly accepted some tracts and a New Testament; he would have stayed much longer with me, if his father had not come and ordered him home.

Having received an introduction to the Rev. Dr. Engel, chief school director of the province, and first clergyman in the town, I paid him a visit, and was received very kindly by him. On speaking to him of the object of our mission, he expressed his joy at it, and also his readiness to be of service to our good cause. He told me that all the Jewish schoolmasters in the province were under his inspection, and that none of them can keep a school without first coming to him to be examined and approved, and that he would make use of his influence to persuade them to read the Bible, and to introduce it into their schools. I was very happy at this proposal, and at his request, I left with him two Hebrew, and two Jewish-German New Testaments; two copies of Bogue's Essay; two Hebrew Prophets, and thirty-six various tracts; and he promised to distribute them, and also to open a correspondence with me. He approves of the Society's plan of opening schools, and especially of one intended to be established at Frankfurt, which he believes will become a stimulus to the Jews in the Grand Duchy of Hessa to request similar schools; in that case he would undertake to get for us permission from Government to establish them.

*Interesting Account of a Jewish Female.*

I went to the village R., about twenty English miles distant, upon

the highest top of the Westerwald, nearly 2,600 feet above the surface of the sea, in very stormy weather and a heavy rain, in order to visit the Jewish girl, concerning whom I have written in my letter from Frankfort. This girl had been in the house of a rich Jew at Dusseldorf, where she entered into an unlawful connection with one of his Jewish clerks, from which she has a female child, five years of age. On account of this misdeed she was discharged from her place, and her parents would not receive her into their house; therefore she lives now at this distance in the house of a peasant, labouring with her hands for her support. She has acquired some knowledge of Christianity by means of the clergyman of the village; but as this man is not a true evangelical preacher, of course the instruction he has given her, did not make her acquainted with the way of salvation. I found her very dejected and sorry, but from her words I could judge that she was chiefly so grieved, because her sin had brought so much disgrace and temporal distress upon her, and not because she had committed heinous sin in the sight of God. I endeavoured to convince her that she ought not to be so much grieved, because her sin had brought her merely into disgrace and distress, but rather because she had thereby committed a great crime and offence against God, who has said to Israel: "Be ye holy, for I the Lord your God am holy!" I spoke with her further at some length, shewing that she was by the law of God justly condemned as a sinner, and thus under the curse. When I saw that my words had pierced her heart, and that she, from tears of remorse, could hardly utter a word, except that she condemned herself and pronounced God's judgment to be just, I began to shew her how Christ, by his obedience unto the death of the cross, had made a full atonement for the chiefest of sinners, and that God was well pleased with his spotless sacrifice; and that if, with a contrite heart, she took her refuge in this Saviour, and sought for-

giveness of God through the atoning blood of Christ, God would, for his sake, pardon her sin, blot out her transgression, and remember her iniquity no more. I then read to her the history of the woman taken in adultery, and assured her, if she came in the same spirit to Christ as that woman did, he would by his Spirit reveal the same words to her heart: "Neither do I condemn thee, go and sin no more!" And I hoped that she, in that case, would also become a true Magdalene, and love the Saviour much, because much had been forgiven her? She could only reply with tears, and she promised me, that she would follow my advice, which she saw was the only thing that could make her happy again; and that she trusted, Christ would not reject her when she applied to him. I assured her of his infinite love and compassion to repenting sinners, and that she, if she sincerely sought him, would find the truth of his gracious promise: "Come unto me, all ye that labour and are heavy laden, and ye shall find rest unto your souls!" Besides some German Jewish tracts, I left also with her some very suitable ones from the Hamburg Tract Society, and prayed that the Lord may have mercy upon her, and rescue her soul from death, and give her repentance unto life. She expressed her great gratitude to me for coming so far on purpose to visit her, and said, she hoped this visit will be a blessing to her. She also asked permission to write to me soon to Neuwied. I told her it would give me great joy to hear from her, that she had been earnestly seeking the Lord, and that her sin had been washed away in the fountain of the blood of Christ, which is open in Zion for sin and uncleanness. I hope the Lord has heard my prayer, and has made me the harbinger of salvation to this poor daughter of Israel. Respecting her child, brother Lix has already formed the resolution, that if the intended school for Jewish children be established, to take the child to Frankfort.

The next communication is dated

Neuwied, Nov. 15, '1828, and the following account of Mr. Moritz's visit to Petri's mother, and his conversation with some infidels in the presence of Jews, is interesting.

I shall now continue to give you a short account of my proceedings since I had last the pleasure to write to you from Mainz. In this town I visited the mother of brother Petri, and was glad to find, that though she complained of her outward distress as a poor widow, and of the sufferings she has had to undergo from the Jews, on account of her son's transition to Christianity, still she did not say anything disrespectful of her son, but seemed to feel great attachment to him. Indeed brother Petri has continued to shew her such marks of filial love, that it would be very strange if she did not feel attached to him. As far as her comprehension went, I endeavoured to point out to her the way of life through faith in Christ Jesus, and to exhort her not to neglect so great a salvation; however, I cannot say, that it seemed to make any impression upon her. I left with her two of my German tracts, which she promised to read. Whilst I was sitting in the evening in the dining-room of the inn, to take my supper, there were present a number of people, among whom were some Jews playing cards, who would not at all listen to my message: and two students from Heidelberg sat down with some other Germans at the same table with me. As their conversation consisted only in making the Bible their scoff, I could at last no longer contain myself, but began to speak seriously to them about their awful infidelity, and the eternal ruin to which they were fast hastening. They did not seem offended at this reproof, and it gave occasion to a long discussion upon the authenticity of the Holy Scriptures and the truth of the Christian religion, to which the Jews present appeared to pay great attention, especially when I referred to themselves as living monuments of

the veracity of the Old and New Testaments. The two students got weaker and weaker in their arguments against me, and at last they confessed themselves to have been in error; upon which the card players left off playing, and went their way. I hope that these Jews will have taken with them a good impression of this conversation, and that it will become a hook in them, which will draw them to the Saviour: In the waggon, on my way to Kreutznach, I had, part of the way, a Jewish travelling companion, with whom I conversed nearly the whole time about the divine mission of Moses, and of the prophets; and that of Christ, as the Messiah predicted by all of them. He at first declared himself to be a free-thinker that believed in no revelation at all; but as the Lord enabled me to refute all his sophistical reasonings, he at last acknowledged himself to be in the wrong, saying, he would gratefully remember the conversation he had had with me, and that he was only sorry that his business did not allow him to accompany me to Kreutznach, as he should have wished to have an opportunity of carrying on the conversation with me. I recommended to him the diligent reading of the Bible, with prayer to God to open the eyes of his understanding, and to make him wise unto salvation by faith in Christ Jesus. He took a very affectionate farewell of me; I pray that God may grant him repentance unto life.

That the attainment of a knowledge of the scheme of Christianity is of no avail with the Jews, unless accompanied by the sanctifying and saving influences of the Holy Spirit, is very clear from the subsequent statement.

During the twelve days of my stay at Kreutznach, I have visited several Jewish families, and was received by them in a friendly manner; but they shewed no inclination whatever to enter into conversation with me about the Messiah, and the redemption through him; they, however, accepted some of my tracts, and promised to

read them. The brother-in-law of the rabbi, by name S., was the only one with whom I could speak about the all-important truths of the Gospel of Christ, and he was the only Jew in the town that visited me again in my lodgings. I was surprised to find that this Jew possessed so great a knowledge of the Old and New Testaments, of ancient church history, and of the history of the present missionary labours in every part of the world. I had no need to advance any proofs for the truth of the Christian religion; indeed he proved to me that Christianity was the only religion established by God, and that it would soon become the religion of the whole earth! He did not deny one single essential doctrine of the New Testament, and expressed his hope that the Jews would soon embrace Christ as their Messiah and Saviour. Astonished to hear such confessions from the mouth of a Jew, I asked him, how he, with such a knowledge of Christ, could remain a Jew, and not confess himself to be a disciple of the Saviour openly? From his reply to this question I could perceive that his acquired knowledge of Christianity had only reached his head, but had not touched his heart; and as it is with "the heart alone that a man must believe unto righteousness," before he can make any confession unto salvation with his mouth: therefore it is that this Jew has hitherto been only almost persuaded to become a Christian. We see from this how justly the Apostle remarked "knowledge puffeth up," and "the letter killeth." I admonished him not to rest satisfied with his head knowledge, for that would certainly not save him, but rather increase his condemnation; I reminded him of the case of the Pharisees who asked Christ, "Are we also blind?" Christ answered them, "If ye were blind, you would have no sin, but now you say, We see; therefore your sin remaineth." He thankfully accepted two of my tracts, and promised to take my admonition to heart.

The great advantage of estab-



lishing and supporting schools, appears in what follows :—

With a Jewish musician W., and with two Jewish traders, M. S. and J. H., who all three have children, I have conversed much about our school plan, and tried to persuade them to entrust us with their children. W. and J. H. expressed their willingness to do it, but M. S. said, he could give no promise before such a school should be opened; then he would decide. A Jew, by name P., who has several children, requested of me a copy of the Hebrew Prophets, and a New Testament, which he said he wished to read with his children. I gave him these books, and spoke to him about Christ, as that Messiah of whom Moses and the Prophets have written, and told him how sincerely I wished that he and his children, by searching these books, might come to a saving knowledge of that Messiah. If a school were to be established here, this Jew, as well as his brother, might perhaps be prevailed on to send their children.

In this town there live between 500 and 600 Jews, and many in the neighbouring villages round about. If a missionary were settled here, I hope some good might be done in time; a school, I doubt not, would easily be established here. Such a school would find much encouragement from many Christians. Both the Protestant superintendants, Rev. Dr. Schneegans, and Rev. Dr. Evertz, were delighted with the idea of getting such a school here; and the former, who is also first school director, promised me to get permission from Government for us to open a school, and also to form in that case a Jewish Auxiliary Society for its support.

Mr. Moritz's last letter is dated

*Neuwied, Jan. 3, 1829.*

I shall now give you a brief account of my transactions since my return from my last journey; for particulars I must refer you to my Journal, which I shall send you by the first safe conveyance.

The disposition evinced by Jews

to converse about the Messiah, indicates a spirit of inquiry, and leads to the hope that God is working in them to lead them to Christ. Mark the testimony of our missionary.

A few days after my return, I was visited by an elderly Jew, with whom I had more than an hour's conversation about the Messiahship of Christ, and about redemption through his blood. As he made no strong objections, but only asked for explanations on such points as did not seem clear to him, an opportunity was afforded me to go through a great many of the prophecies with him, and to shew him their fulfilment in Christ Jesus. He acknowledged my statements to be true, but still he did not understand how a son of Jacob should turn his back upon his people, and unite himself to the Gentiles. I told him, that a Jew, by seeking the Saviour, and by being united to him by faith, does not therefore become a member of the Gentiles; he becomes a member of the body of Christ, which is his believing church, or the true spiritual Israel which God acknowledges as his people, and who are the true sons of the faithful Abraham. And that this is according to the will of God, may be seen from Isa. viii. 11—17. He silently reflected upon this passage, and told me at last that he was satisfied.

I was invited to visit the richest Jew here, called H. S., and found his grown children, and his rich brother A., and some other Jews, all in the room. They received me in a friendly manner, and we soon entered upon an interesting conversation about the truth as it is in Christ, which lasted nearly two hours. They chiefly objected to the doctrine of atonement, saying that the repentance of the sinner is sufficient, and that to the Jews, God has especially appointed the day of atonement, on which day he has promised to forgive them their sins. I described to them the nature of repentance, and proved to them from their own experience, that their repentance did not deliver them from their sins, nor change their hearts, and that it could not, therefore,



be acceptable to God. I then read and explained to them Lev. xvi. 1—33, proving to them, that the atonement which God had promised on that day, was only in virtue of the blood which the High-priest had to sprinkle within the veil; but as they had now no High-priest, nor the blood of sprinkling, the day could be no longer a day of atonement. I then asked them to tell me, if either they themselves, or any of the Jewish nation they know, had actually become better men after the day of atonement, than they had been before? They all replied, "No, they did not;" but they wanted to take their refuge behind the decalogue, saying, "If the day of atonement had now no virtue on account of the want of the blood of sprinkling, it was enough for them to keep the ten commandments, which Moses calls the law of the covenant, and which he ordered them to keep all the days that they should live upon the earth, and teach them also to their children." I replied, "It is certainly true, that the moral law is still binding on us, for Christ himself said, that not one jot or tittle of it shall be abolished; but I ask you, 'Do you keep this law?' They answered, 'Yes, we do.'" I rejoined, "I think I can prove to you, that you have not kept even the first commandment." At this they startled. I said, "Yes, my brethren, it is true, you confess you have no other God besides Jehovah, and you certainly make no images of gold or wood; but any thing upon which you set your confidence, trust, and hope, besides him, is idolatry. And do you not set your trust and affection upon your gain, and the riches of this world?" They all exclaimed, "If the law is to be understood in this manner, then we are certainly transgressors." I answered, "It is to be understood just in this manner, and it is in this light that the heart-searching God will take it in the day of judgment; and you will see from this, how needful it is to have such an atoning sacrifice and a Saviour as Jesus Christ is." They replied, "You think then, that we Jews cannot be saved without becoming Christians?" I answered, "The Jews

will not be saved for taking outwardly the name of Christians upon them, for there are many Christians who do not walk in the way of life; but I fully believe that the Jews cannot be saved, if they do not repent and believe in the Lord Jesus Christ as their Saviour and Redeemer." They asked me, "How can you prove this?" I read to them Isa. liii., Hosea iii. 5., Zech. xii. 10, xiii. 1, Isa. xlv. 21, 22, xlvi. 17, 18, and intreated them to take these words to heart, and to turn to the Lord, that they may be saved, for there is no Saviour besides him." They said, "We must confess that we are convinced that you do believe it, but we cannot believe it yet."

The eldest son of H. S. came to me the same day, and asked if I had got the lives of any truly converted learned Jews? I gave him my last copy of Augusti, and the lives of Rabbis Selig and Mendel, which he thankfully received, after I had assured him, that these books contained real facts.

Christianity being seen by many Jews only under the garb of Poverty, they find it a great stumbling-block in their enquiries concerning the Messiah. The following statement as to the difference between a pure and a corrupted Christianity is clear, and may be to other inquirers, striking.

A Jew wanted to know of me the difference between the Catholic and Protestant faith. I told him, Christians have only one saving faith, viz. "Faith in our Lord Jesus Christ, as the only Saviour from sin and eternal death; but the Roman Catholics have added thereto a number of traditions and legends, by which at last the light of the Gospel has entirely been hid from their eyes, so that they now (like the Jews, who by the traditions and commandments of men, have made the word of God to be of none effect to them,) walk in darkness. And as they loved not the truth, but had pleasure in unrighteousness, God has given them up to strong delusions, so that they now believe a lie.

I then exhorted him no longer to remain in a religion which teaches only to draw nigh to God with the mouth, and to honour him with the lips, whilst the heart is far from him; but rather to seek the Lord Jesus Christ, who is mighty to save, and through whom alone God can be worshipped in spirit and in truth; whereby he would no longer walk in darkness, but in the light of life, in time, and in everlasting life in the world to come. He left me in a friendly manner, and promised to see me again.

EXTRACTS FROM THE JOURNAL OF  
MR. J. P. GOLDBERG.

(Concluded from page 190.)

MR. GOLDBERG's Journal is continued under date of April 25, 1828. After having taken leave of Wolff's family, and departed for Leipsic, where he arrived on the evening of the 26th, he writes as follows:—

*Leipsic, April 26.*—This morning at five o'clock we left Luppe, and arrived at Wurzen about nine, where we halted. Seeing six Polish Jews in the garden of the inn with their prayer-books in their hands, it being their Sabbath-day, I approached them, and having placed myself behind one of them, I looked into his book; he having observed me, handed it to me and pointed to a certain passage, saying, Do you understand this; I replied in the affirmative and read it aloud as follows: "Moses was rejoiced with his lot, that thou hadst called him thy faithful servant, and crownedst him with honour, when he stood before thee upon Mount Sinai, with the two tables of stone in his hand, on which was written the Commandment concerning the keeping of the Sabbath-day, as it is likewise written in thy law, &c., but thou hast not given it to the other nations of the earth, nor to those who worship idols, neither do the uncircumcised rest thereon, but only to thy people of Israel hast thou in love given it, to the seed of Jacob whom thou hast chosen."

*He.* Well, what do you say to this?

*I.* This is agreeable to the old covenant, but not to the new one, which

God has promised to the people of Israel; for, in that covenant, it is said, Isai. lxvi. 23, "all flesh shall come on every Sabbath to worship before me, saith the Lord God;" and again in Isai. lvi. 6, 7, it is said, "and the sons of the stranger who join themselves unto the Lord: my house shall be called a house of prayer for *all* people."

*He.* But it is plainly said, Exod. xxxi. 16, "The children of Israel shall keep the Sabbath-day, for it is a sign between me and them for ever."

*I.* All flesh, i.e. all men are bound to keep the Sabbath as the prophet has plainly declared; but what was commanded by Moses, was typical of the days of the Messiah; that certainly concerned the people of Israel alone, until the Messiah appeared, and then a new covenant was made as was foretold by Jer. xxxi. 31.

*He.* At all events then we must observe that Sabbath until the Messiah shall come.

I then quoted Genesis xlix. 10, Daniel ix. 24—27, Malachi iii. 1; and shewed how exactly God had pointed out the time of the appearance of the Messiah, and that at that very time Jesus did appear and established that new covenant under which all men should know the Lord; they showed great attention, and accepted thankfully the tract entitled "Proofs," &c. In the afternoon, I arrived in this town, and soon went among the Jews and spoke concerning the way of life; on my return in the evening to my lodging, I was agreeably surprised at finding there the pious proselyte Fröhlich from Friedland, whom I had formerly instructed, and who was baptized at Dresden, December 1826. Since that time his conduct has been such, as to cause great joy to all true believers as well in Dresden as in Leipsic, where he worked one year and a half as journeyman at a needle manufactory; at last he went to Cassel to work, and is now, at the earnest request of his brother, who visited this town for the first time as merchant, about to accompany him home. The brother was likewise at my lodging, our mutual joy was awakened at such meeting; his brother

told me, it had long since been his most earnest desire to know *that* Philip who had led his brother to Christ, to thank him, and through him, all those Christian friends at Dresden, who had thereby shown themselves the instruments of divine love. He told me that his sister Mary, who was baptized with his eldest brother upon his death bed, had, after the death of the latter, a longing for heaven, in order to be with Christ her Saviour, which desire the Lord fulfilled, he having taken her after a long and severe illness which she bore with patience, during which she looked towards death with joy. He likewise told me many agreeable things concerning the wonderful providential guidance relative to his second sister, and cousin Neubert, who is now a teacher in a seminary at Mirow, and is very active in his labours in the kingdom of God. About ten o'clock they took leave of me, and as they have already finished the business that brought them here, will leave Leipsic to-morrow; may the Lord bless them! If then, the joy is so great at the meeting of souls begotten by the Spirit of Truth, here upon earth, where there is imperfection, what joy will it be when once in heaven, not two or three, but thousands of brothers and sisters shall meet, and with Christ their head, hold communion! O, Saviour! help me, that I likewise may conquer my death through thy death, holding fast in faith!

*An account of his conversation with some Jews.*

April 28.—I went out this morning to cast my net, and got into conversation with some Jews upon the blessing of Abraham. I showed them what a blessing the Messiah has brought to all nations upon earth, and that that blessing must be understood in a spiritual sense. One of them said, the whole earth has not been benefited by your Messiah, for the Christians are but a small community upon earth, whereas the greater number consists of Turks and Heathen.

I. According to the predetermination of God, all nations shall be bless-

ed, and all the earth be full of the knowledge of the Lord, but many nations know nothing as yet, of the blessing of the Messiah, which nevertheless will soon be spread over them; but the point at issue is as regarding yourselves who reside among Christians and are possessed of the writings of Moses and the prophets, who have prophesied of Jesus the Saviour; you likewise can procure the writings of the apostles, which show that those prophecies have been fully accomplished in Jesus, and that no other Messiah is to be expected. You need only to read the New Testament, and by comparing it with the Old you will be satisfied. You must acknowledge Jesus as your Saviour and King.

He. If Jesus had been the true Messiah, the Jews of the great council at Jerusalem, who were at that time learned and wise men and examined all matters rightly, would undoubtedly have acknowledged him; but since they rejected him, how can it be supposed, that we, at this time, should believe in him as our Messiah?

I. Those men, it is true, made inquiries concerning Jesus, but not according to the testimonies of Moses and the prophets, only according to their own corrupt and carnal notions, and according to the traditions of their fathers, who thought the Messiah was to appear as an earthly king, to establish an earthly kingdom, to deliver the Jews from the Roman yoke, and to give them temporal happiness; but the Messiah not appearing thus, they rejected him as God had foretold, Psalm xviii. 22. "The stone, i.e. the Messiah, whom the builders, i.e. the princes and rulers, have rejected, is become a corner stone." As I was about explaining the subject still farther, there approached an outrageous Jew who rebuked me bitterly, and said to my hearers, "In that Meshumed is an evil spirit, Why do you hear him and his lies?" One of them replied, "We do nothing wrong; he has only expounded some passages in the word of God." He called aloud, "He is blinded and led astray by the evil spirit, and now will he be more wise than all our forefathers and rabbies."



*I.* Dear friend, I do not pretend to be more wise than your rabbies, neither am I; I hold myself simply to the word of God, to which end I need no great share of learning, nor human reasoning and understanding.

*He.* Our rabbies do likewise hold fast the word of God, and they understand better how to explain it than you do.

*I.* Would you be but patient enough to hear from me all those passages which relate to the Messiah, and the forced interpretation of the rabbies upon them, you would then to a certainty lower your praise bestowed upon them. Some do not believe that the Messiah is yet to come; even the famous Hillel made a derision of it, when he said in the Talmud, the Messiah is come long since. The time of Hezekiah is considered by some as the time of the Messiah.

*He.* I am not a learned man, and cannot follow you as I wish, and therefore, think it the greatest sin, in all illiterate Jews, to discuss the subject, which was the reason of my attacking you somewhat roughly. Our rabbies and particularly Rabbi Saadiah Gaon, have plainly shown that the Messiah is yet to come, and we must adhere to that expectation.

*I.* But if God has clearly pointed out in Moses and the prophets, the exact time of the appearance of the Messiah, will you still rather believe R. Saadiah than God?

*He.* Our time will not permit us to study the prophets, we must leave that to the rabbies.

*I.* Alas! that fact I know, but hear what the prophet says concerning it, "Me, the well of living water, they have forsaken, and dug for themselves wells which do not contain water." I then told them of the wretched condition of the lower class of the Jews, who only care for the carnal concerns of life, and never think of the things appertaining to the salvation of their souls. I afterwards endeavoured to show them the real means whereby we may obtain atonement for our souls, and quoted Isai. xliii. 24—53, Zach. xiii. 8, 9. They appeared not so stiff-necked, and the one who had first in-

terrupted us, said, "It is enough, else we may get too far." In the afternoon some Jews came to my lodgings, with whom I could speak without much disputing, of the way leading to salvation. One of them said, We do not hear such discourses amongst us; there we hear only of Rashi and the Talmud, of which we understand nothing. I exhorted them to read the Holy Scriptures, and gave them some tracts.

Here follow some traditionary views of the Jews, upon unfulfilled prophecy.

*April 29.*—This morning I went to an antiquarian, a Jew, where Jews are to be met with continually. As I entered the room some left it, but others remained. I took up a Hebrew book, containing extracts from the Talmud. I met with a passage which I read aloud, (Sanhedrim, fol. 971.) "R. Judah had been informed by Elias, that when the world shall have existed eighty-five jubilees, i.e. 4250, the Messiah is to appear." R. Hanina said to R. Joseph, "I have met a man who has a Hebrew book, written with Syriac characters, which, he says, he found in a library at Rome, at the time he was in the Roman service, and there I found that the world will be desolated at the end of 4291, A.M., for then the wars of the Dragon and of Gog and Magog will commence. After that time the Messiah will appear, and A.M. 7000, God will create another world." Again, in *Masechet Abodah Zorah*, fol. 9, said R. Chanina, "In about 400 years after the destruction of the temple, if any one should offer you a field worth a thousand denarium for one only, do not purchase it, for that is the true sign of the coming of the Messiah." I now turned to the Jews and said, "Pray, if a merchant should offer to sell you good articles, and you trusting to his word, should buy them without examining them, and should have them packed up, and sent home, and upon their arrival you should discover them turning out not according to the seller's promise, what would you do?"



One answered, If the purchaser had witnesses, he might recover damages at the next fair.

*I.* But in case he had no witnesses?

*He.* Then he could not do any thing else, but caution his friends to have no dealings with such a deceiver.

*I.* By such means you do not recover your loss; would it not be better to represent to him the wrong he has done, and to deal with him again with caution, and thus to regain the former loss?

*He.* No, no, whosoever has deceived me once, with him I would never deal again; for in a fair, all goes upon word of honour, as there is no time left to examine each article separately.

He continued to enlarge upon it, when I interrupted him by saying, "Like an eagle that watches over the nest, and hovers over its young, so do you over your worldly possessions, that no one may deceive you; but are you equally careful over that which concerns your eternal salvation?" They looked at me as if they did not understand me.

*I.* I will explain myself. You have heard me reading from this book, that the Rabbies have assured you that the Messiah is to come, A.M. 4291; but we are now in 5588, which is 1297 over and above the former appointed period, and your condition is still the same, and you continue dealing with your Rabbies, and believe them upon their word, whenever they make you new promises; is this dealing wisely? They seemed struck, and knew not what to say: a venerable Polish Jew rose from his chair, and approached me with an open book in his hands, (Mayene Jashuah, by Abarbanel), and said, "You must know that the Rabbies have likewise spoken of a time yet to come, and for which time we wait joyfully." He then read aloud what Abarbanel has said upon Dan. vii. 11—13. "Since the prophet speaks first of the desolation of the city, and afterwards of the salvation of Israel, we may conclude, with regard to the future, that the city of Rome must first be destroyed, and that then will the Messiah come." In which R. Eliezer, in his treatises, agrees; for he says, upon Isa. xxi. 15,

"That in the latter days, the Turks will carry on three most dreadful wars, concerning which the Prophet Isaiah speaks, viz. 'They flee from the sword, from the drawn sword,' refers to the first war, which will be carried on by sea. 'From the bent bow,' refers to the second war, which will take place by land,' and 'from the grievousness of war,' meaning the third war, which will originate in Rome itself: from thence, i.e. from Rome, shall come the Son of David, so that he may behold the destruction of both Turks and Christians, and afterwards will he without any farther hindrances, go to the promised land, according to Isa. lxiii. 1, "Who is he that comes from Edom, with dyed garments from Bozrah?" Now, you see, said the Jew, that the principal wars in the latter days will affect the Romans or Christians, and that the Messiah is not to come till after the destruction of Rome, and of which event we have now a fairer prospect than ever.

*I.* Read farther what Abarbanel saith concerning the manner that the destruction of Rome is to be effected, and your project will fall ninety-nine per cent. He read it thus, "The streams thereof shall be turned into pitch, and the dust into brimstone." Isa. xxxiv. 9. The rabbies assert, that the prophecy refers to the river Tiber and Tarquinius; and Bozrah, they say, can only mean Rome; for, although there was a city of that name in the land of Moab, yet we know that it only assumed that name because of its having been a fortified town, which is the proper signification of Bozrah, and therefore every fortified town may be so called; but it is certain that the Prophet concealed another mystical sense in that name. The date of that period is to be looked for A.M. 5292, which is cabbalistically the number of Bozrah. בצ is 292 and ה 5000, at which time the Messiah will appear.

That passage did not please the Jew, and he laid down his book. I said, You see that the prophecies of Abarbanel, like those of the other rabbies, were not fulfilled, because they originated in human subtilty. The Jew made some other replies, such as, that

the Messiah is come and keeps in paradise, &c.; but as, by the assistance of God, I found no difficulty in refuting him, I fetched a Hebrew Bible, and said, "The Messiah who had been promised to your fathers, that seed of Abraham in whom all the families of the earth were to be blessed, that Shiloh to whom the gathering of the nations was to be, is already come; that event took place at the time when the sceptre was about to depart from Judah; but the period when that Messiah is to come to you and deliver you from bondage, is plainly foretold by Hos. iii. 4, 5, then you must not only return to Jehovah your God, but likewise to David your king, i. e. your Messiah, whom you have forsaken."

*He.* At what time have we forsaken our Messiah? His coming is yet future.

*I.* It is true according to the opinions of your rabbies, who, as we have shewn you, wish to lead you in darkness; but according to the promise of God, he must have come these 1828 years.

This conversation, which had lasted four hours, I could but note down in the night of April 29, having been taken with a shivering which compelled me to go to bed: a serious indisposition prevented me from attending to my Journal for the space of six days, and I can only add to the above, that after having shown them from the Old Testament the period of Christ's coming, Gen. xlix. 10; Dan. ix. 24—27; the place of his birth, Hag. ii. 6, 7; Mal. iii. 1; his suffering, death, and resurrection and ascension; and exhorted them from the above quoted passage of Hos. and Deut. x. 16, to repent, they all appeared to be touched, and the Polish Jew holding out his right hand to me, said, "Yes, our sins are great, God is righteous and his word is truth." I held his hands fast and lifted them up and prayed to the crucified Messiah and Shepherd of Israel, in Hebrew, that he might soon in our days have compassion upon his people, open their blind eyes, and lead them in the way of peace, pour upon them the spirit of grace and supplication, that they might soon look upon him whom their fathers had pierced, that

their languishing souls might soon be refreshed by the living waters of the fountain head, and that they might rejoice in that covenant which he promised to make with them, one of grace, of peace, and exclaim, "In the Lord have we righteousness and strength!" Through that prayer their hearts became more softened; I saw them in tears, and particularly did they drop down upon the fine black beard of the Polish Jew. Before I left them they all shook hands, but the Polander pressed mine and looked at me mournfully; I understood him well and said, "If you are in earnest to seek salvation in Christianity, you will beyond all doubt find it; the rest we must leave to him who is powerful enough to help everywhere; he has promised it. "Fear nothing, thou worin Jacob, thou poor Israel, I will help thee, saith the Lord, and thy Redeemer, the holy one in Israel!" he smiled and said, as if it came from the bottom of his heart, "Amen." I left them with the impression that God had at that hour worked in the souls of many.

Mr. G. relates a farther conversation which he had with Jews, after having recovered from his indisposition.

*May 5.*—To-day the fever and cough left me, and I offered my thank-offering to the Lord, who smiteth and healeth; with fresh courage did I now visit a Jew's cook-shop, and called for a cup of tea; I soon got into conversation with Jews upon Gen. iii. 15, and showed them how God first promised the Messiah to Adam, afterwards to Abraham, and lastly to Jacob and the prophets; one of them said to me, "I can see your drift; you will ultimately show that the Messiah is already come, but no Jew will believe you, knowing, as we do, that he is yet to come and redeem us."

*I.* What! will God not keep his promise? He has promised that the Messiah is to be born in Bethlehem-Judea, during the time of the second temple. Now, as the temple is long ago destroyed, and Bethlehem, in Judea, exists no longer, surely the Messiah must have come.

*He.* But God is immutable, what he commands, is eternal law; and your Messiah has disannulled that law, he cannot therefore have been the true Messiah.

*I.* If God should think it right to order his laws so as to suit the condition of man, and afterwards, by a change of that condition, abrogates those laws as no longer suitable, that does not demonstrate the mutability of God, as, for instance, we read in Deut. xii. 13, 14, "Take heed that thou offer not thy burnt-offering in every place that thou seest, but in the place that the Lord shall choose," &c. and yet Isa. xix. 19. said, "The altar of the Lord shall be in the midst of Egypt;" and Mal. i. 11, said, "From the rising of the sun to the going down, shall my name be great among the heathen, and in every place incense shall be offered to my name." From the above, it will plainly appear, that God has said from the beginning, that he would make a new code of laws at the time of the Messiah, and thus it is likewise foretold, that he would make a new covenant, not like that made with your fathers, which they had broken.

*He.* But the command of circumcision was to be an everlasting covenant, and yet you Christians do not keep it.

*I.* Do you believe that Adam, Noah, and Shem, have obtained salvation?

*He.* No doubt of it, but at that time circumcision was not yet commanded.

*I.* Abraham then was the first who received that commandment, and as a covenant that God would give the land of Canaan to his offspring, and that Messiah should come forth from his loins; now when all that had been fulfilled there was no longer occasion for that sign of the old covenant, particularly as it was not a sign of his righteousness before God, as Abraham had been already justified by faith. I moreover told them that Jesus had not abrogated the law, but fulfilled it. The moral law he has fulfilled by observing it strictly, and all that was required by it he has done; and the Levitical, by becoming himself a sacri-

fice; this brought me to Isa. liii. I had the pleasure to perceive that they heard me with great attention. In the afternoon I was so happy again as to get into conversation with some Polish Jews; one in particular, who appeared anxious to hear of the way of salvation, and to whom I offered a Judeo-Polish New Testament, laid down a piece of money, worth four groshen, and said, I will accept it, but not as a gift, and I promise you that I will read it.

Here follows a disputation on Dan. ix. 24—27, in reference to the coming of Messiah.

*May 11.*—This morning, Sunday, just as I was going to church, three Jews, with whom I conversed yesterday afternoon, came to my room and said, "That passage from Daniel ix. 24—27, which you quoted yesterday, to prove that the Messiah is come, we have well examined, and we come to tell you, that we have now the most incontrovertible proof from that very passage, that the Messiah is not yet come, for there we read, "to finish transgression and make an end of sin." Has that been fulfilled? We find among the followers of your Messiah such vices and sins that one is compelled to judge that through your Messiah the law has been sealed, in order to sin the more."

*I.* Daniel meant not that at the coming of the Messiah, there should be no more sinners, but that he through his sufferings, would take away that punishment which is consequent upon sins; and would, through his personal sacrifice, reconcile God, that the sinners may not suffer everlasting condemnation.

*He.* If so, the Christians may commit as many sins as they like, and throw them all upon the shoulders of their Messiah, who forgives them.

*I.* That is not exactly the inference to be drawn, but so much may be said, that we thank our Redeemer, who has delivered us from the fear of death everlasting, from hell, and from the power of Satan. Whosoever believes truly in the Messiah, and follows him, will not suffer sin to have the



power over him, but he will crucify his lusts and desires, and pray that his Messiah may redeem him from all unrighteousness, to the end that he may become his property and instrument to all good works.

*He.* But where do you find such Christians? Do not the greater part live in debauchery, &c.? and still call themselves by the name of their Messiah, and believe on him?

*I.* Alas, it is but too true that many Christians do not follow the Divine law of their Messiah; but as he is not a Jew, who appears one outwardly, as being circumcised and wearing a long beard, without believing the law of Moses; so likewise is he not a Christian, who is one merely by name, but not in faith. His faith must be strong; and powerful enough to enlighten the heart, improve it, and direct his whole manner of life.

*He.* But still we find more good works done amongst Jews than amongst Christians, and hope that our Messiah will at some future day put an end to our sufferings, and that that prophecy will yet be fulfilled, "I will pour out my Spirit upon you, and cause you to walk in my statutes, and keep my commandments, and act accordingly;" but Christians have already their Messiah, and expect to be saved through him, living at the same time like heathens, in sin, and acting without fear against the laws of God. Must it not follow that the Jews' religion is the only true one which can lead to salvation?

*I.* That promise, which you have just now quoted, is daily fulfilled in those who walk in the path of the true Messiah; for a true Christian does not only value the testimonies of God more than all treasures, and observe them all with more accuracy than a Jew, in as much as he abhors the first inclination to sin, for which even the most pious Jew cares not; but, moreover, he desires that the Spirit of God may dwell in him, and work in him with joy, not through fear and compulsion, like the Jews; so that he not only finds righteousness, but likewise strength and power to lead a holy and pious life, see Isa. xlv. 24,

and enjoys the peace of God in his heart. With respect to the nominal Christians, who blaspheme the name of their Saviour, and injure the Gospel through their conduct, they must expect a tenfold condemnation, because they do not only cast themselves into destruction, but are a stumbling-block to others: but their unbelief and enmity against the glory of the Lord, injures the holiness of the Gospels, as little as the rebellion of Korah did the Law of Moses.

*He.* Jesus has abrogated the Law of Moses: this is the cause why Christians now think they may act as they like.

*I.* That the Messiah Jesus did not abrogate the law, but fulfilled it, I have shewn you already.

He then concludes:—

May the Lord bless all the members of our Committee in London, and pour out upon them his holy Spirit abundantly, lead them to all truth, and endow them, in the midst of their laborious task, with power, courage, and faith; that the days may approach, in which the promise foretold by Moses, shall be accomplished, Deut. xxx. 1—6, whereby they will learn, that he, the Lord, their God, who scattered Israel amongst the heathen, is now gathering them all, not leaving one behind, Ezek. xxxix. 28; so that God and his Christ shall be worshipped in Jerusalem, amidst the camp of the saints, and many nations, and mighty heathen come and seek the Lord Zebaoth in Jerusalem, to worship before the Lord, Zech. viii. 22.

Mr. Goldberg accompanies the foregoing Journal with the following letter, in which he expresses his hopes as to the success of his mission. It is dated, Dresden, June 13, 1828.

You will see from my Journals, that here and there we have some little hope that the word of the Messiah and Saviour of the world, who has already appeared, has not fallen every where among the Jews upon barren ground. However slowly the conversion of the Jews seems to proceed, still it is in



many respects visible that the arm of the Lord is in our days gathering the scattered sheep of the house of Israel, and preparing his kingdom, in which his glory shall be revealed, and all flesh see that the Lord hath spoken it. Remarkable accounts have reached me concerning the Jewish family F., mentioned in my Journals (father, three sons, and two daughters), all of whom (except the father) have in true faith received the Saviour of the world, and are seeking all their joy and happiness in Him alone, and in his redemption, especially the eldest (now happy) brother, who received on his death-bed the sacrament of holy baptism. These accounts I received from his cousin, G. N., who has also himself entered the church of Christ. I have several letters by me concerning the last, and also concerning the children of F., but especially concerning the youngest brother, who was baptized here in Dresden, which letters are a wonderful proof of the power of the Gospel, which makes all those happy and blessed who believe in it with a sincere and single heart.

DOMESTIC.

TWENTY-FIRST ANNIVERSARY.

THE Anniversary Sermon of the London Society was preached at St. Paul's, Covent Garden, on Thursday evening, May 7th, by the Rev. Charles Jerram, M. A., Vicar of Chobham, Surrey. The subject was taken from Neh. vi. 3: "I am doing a great work, so that I cannot come down: why should the work cease while I leave it, and come down to you?"—The collection amounted to £42. 8s.

The Annual Meeting was held at the Freemasons' Hall, on Friday morning, May 8. The Chair was taken at twelve o'clock, by Sir Thomas Baring, Bart. M.P., President, who called upon the Rev.

C. S. Hawtrey, Honorary Secretary, to open the Meeting with prayer for the Divine blessing. The Rev. Basil Woodd addressed the children of the Society's Schools, who then sang a hymn, and were dismissed. An abstract of the Report was read by the Rev. J. B. Cartwright, one of the Secretaries; and a statement of the accounts was laid before the Meeting by Sir Robert Harry Inglis, Bart., M. P., the Treasurer.

The following Resolutions were then passed unanimously.

On the Motion of the Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry; seconded by the Rev. W. Jowett,

I. That the Report, of which an Abstract has now been read, be adopted and printed; and that this Meeting desire to unite in thankfulness to Almighty God for the blessings which this Society has experienced during the past year.

On the Motion of the Hon. and Rev. Gerard T. Noel; seconded by the Rev. J. C. Reichardt,

II. That this Meeting rejoice to learn that the circulation of the Scriptures in various languages among the Jews continues to increase throughout the sphere of the Society's labours; and they desire to promote to the utmost of their power a full and free distribution of the Sacred Word among this people, with earnest prayer that it may have free course and be glorified.

On the Motion of the Rev. Charles Simeon; seconded by the Rev. J. W. Cunningham,

III. That the Jews resident within this kingdom have a peculiar claim upon the sympathies, prayers, and exertions of British Christians; that this Meeting hear with pleasure of the increasing efforts of this Society in their behalf, and trust that the faith, and zeal, and Christian love of all the professed friends of Israel, will yet be called to a much more lively exercise.

On the Motion of the Right Hon.  
Sir G. H. Rose, Bart., M. P.,  
seconded by the Rev. D. Wilson.

IV. That whilst this Meeting acknowledge the Christian obligation and privilege of using with zeal and activity the means placed by the great Lord of all at the disposal of his servants for promoting the spiritual welfare of the House of Israel, they would seriously consider that the best means are only effectual by *His* appointment, who has said that He will be inquired of by his people to do these things for them.

On the Motion of Henry Drummond, Esq.; seconded by the Rev. W. Marsh,

V. That this Meeting beg to acknowledge the continued services of the Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretaries, Physician, Surgeon, and Committee of this Society, and the kind assistance of the Clergy, who have publicly advocated its cause; also to offer their thanks to the Rev. Charles Jerram, for his sermon preached last night at the Parish Church of St. Paul, Covent Garden, with a request that he will allow it to be printed with the Report;—that in thus acknowledging the kind services of all persons who have aided this cause by their influence or their exertions, this Meeting desire to give all the glory to God, who has made them willing to seek his people's good, and in their work gives them an abundant reward;—that the officers of the Society be requested to continue their services; and that the following gentlemen be the Committee for the

year ensuing, with power to fill up their number:—

Lieut.-Col. Latter  
Wm. Lardner, Esq. M. D.  
Messrs. James Barry  
John Bayford  
J. S. Brooks  
H. C. Christian  
R. B. Forman  
Wm. Harding  
Thos. Hartley  
Chas. Holehouse  
G. T. King  
William Leach  
John Mortlock  
Francis Paynter  
John Cole Symes  
James Taylor  
Henry V. Tebbs  
Edward Wyndham.

The Meeting concluded with singing "Praise God from whom," &c.

The collection at the doors amounted to £104. 7s., besides some special donations.

The amount of the contributions received for the year ending March 31, 1829, was £12,830. 6s. 7d.

#### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, June 7.

#### Subject.

THE HOLY ANOINTING OIL.  
Exod. xxx. 31.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

### CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                          |    |    |   |
|----------------------------------------------------------|----|----|---|
| Anonymous, 19th May, for Palestine Mission .....         | 50 | 0  | 0 |
| Jones, Miss, Finsbury-square, collected by her .....     | 1  | 0  | 0 |
| King, the Hon. Lawrence H. ....                          | 0  | 10 | 6 |
| Mount-Sandford, Lord .....                               | 10 | 0  | 0 |
| Proctor, John, Esq., Compton Terrace, Islington ....     | 2  | 0  | 0 |
| Triston, Miss, Wilmington-square, collected by her ..... | 3  | 0  | 0 |

|                                                                                                                                                                                                    |     |    |   |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|---|
| Atherstone, Rev. J. Allport, Minister, collected after a Sermon, by<br>Rev. J. B. Cartwright.....                                                                                                  | 7   | 3  | 0 |
| Berkshire: Sandhurst, by Mrs. Plielan .....                                                                                                                                                        | 3   | 1  | 6 |
| Bromsgrove, Worcestershire, by Mr. T. Brettell .....                                                                                                                                               | 10  | 0  | 0 |
| Burton-on-Trent by Mrs. Dancer .....                                                                                                                                                               | 1   | 14 | 6 |
| Cheltenham, by C. T. Cooke, Esq. ....                                                                                                                                                              | 25  | 0  | 0 |
| Chester, by G. B. Granville, Esq. ....                                                                                                                                                             | 0   | 10 | 0 |
| Colchester, — Mills, Esq., Donation....                                                                                                                                                            | 100 | 0  | 0 |
| Coventry, (St. John's, Rev. Mr. Paris, Minister), collected after a<br>Sermon by Rev. J. B. Cartwright, deducting £2. 15s. 6d. ex-<br>penses.....                                                  | 19  | 4  | 6 |
| Gloucester, by A. Maitland, Esq. ....                                                                                                                                                              | 58  | 18 | 9 |
| Goathurst, Bridgewater, by Rev. H. Parsons .....                                                                                                                                                   | 4   | 10 | 0 |
| Liverpool, by Wm. Simmons, Esq. ....                                                                                                                                                               | 50  | 0  | 0 |
| London: Ladies' Repository, Sale of Work at Freemasons' Hall<br>Anniversary Sermon, (St. Paul's, Covent-Garden, Rev.<br>Dr. Randolph, Rector), by Rev. C. Jerram, deducting<br>20s. expenses ..... | 41  | 8  | 0 |
| Freemasons' Hall, collected after Annual Meeting ....                                                                                                                                              | 104 | 7  | 0 |
| St. Mark's, (Clerkenwell), Association, collected after<br>three Sermons, by Rev. C. Simeon, W. Marsh, and<br>T. Mortimer.....                                                                     | 88  | 6  | 2 |
| Carshalton, by Miss Rose .....                                                                                                                                                                     | 3   | 11 | 6 |
| Rowley Regis (Rev. G. Barrs, Rector), collected after a Sermon,<br>by Rev. J. B. Cartwright.....                                                                                                   | 7   | 10 | 0 |
| Rugby, coll. after a Sermon, by Rev. J. B. Cartwright .....                                                                                                                                        | 10  | 15 | 2 |
| Scotland: Edinburgh, Friends, by Dr. Buchanan, for Hebrew<br>Old and New Testaments .....                                                                                                          | 12  | 1  | 0 |
| Glasgow Society for Promoting Christianity amongst<br>the Jews, by P. Falconer, Esq., for Hebrew Old and<br>New Testaments .....                                                                   | 80  | 0  | 0 |
| Shrewsbury, (Rev. J. Richards, Minister), collected after a Ser-<br>mon, by Rev. J. B. Cartwright.....                                                                                             | 13  | 0  | 0 |
| Sudbury, Suffolk, by Rev. — Ray. ....                                                                                                                                                              | 2   | 10 | 0 |
| Tamworth, (Rev. F. Blicke, Vicar), collected after a Sermon, by<br>Rev. J. B. Cartwright .....                                                                                                     | 15  | 10 | 4 |
| Tutbury, by John Wolfe, Esq.....                                                                                                                                                                   | 12  | 5  | 0 |
| West Bromwich, (Rev. C. Townsend, Minister), collected after a<br>Sermon, by Rev. J. B. Cartwright, deducting 21s. 6d. expenses                                                                    | 12  | 12 | 1 |
| Wilnecote, collected after a Sermon, by Rev. J. B. Cartwright..                                                                                                                                    | 4   | 6  | 8 |
| Wolverhampton, (Rev. Jos. Reed, Minister), collected after a<br>Sermon, by J. B. Cartwright, deducting 6s. 6d. expenses.....                                                                       | 4   | 14 | 0 |
| Wokingham Box Association, by Rev. Wm. Hancock .....                                                                                                                                               | 1   | 0  | 0 |
| York, by Jonathan Gray, Esq.....                                                                                                                                                                   | 34  | 0  | 0 |

## PUBLIC BUILDING FOR THE MEETINGS

OF

RELIGIOUS, CHARITABLE, AND SCIENTIFIC INSTITUTIONS.

HAVING been requested to remind our readers of the above object, we readily comply with such request. They will recollect that in a former volume, we announced the formation of a Society for the erection of a Building for this purpose; and we are now informed, that during the period which has since elapsed, the Directors have been indefatigably engaged in looking out for a central and convenient site. The quantity of land required, the necessity of convenient approaches, the high value attached to land in the centre of the metropolis, and other circumstances, have hitherto rendered all their exertions unavailing. We understand, however, and it is with unfeigned pleasure that we communicate the intelligence, that the Directors, either have concluded, or are on the point of concluding, an agreement, by which such a building will be forthwith erected in the Strand, near the spot where Exeter Change formerly stood, and it will be a matter of unfeigned regret, if so desirable an object should be abandoned or delayed for want of funds.

Every returning year brings increasing evidence of the want of such a building for the accommodation and convenience of the Religious Public, and it is notorious, that at most of the late Anniversaries of the larger Societies, many hundreds of persons were unable to procure admission, and that many more refrained from making the attempt, from a conviction that it would be useless. Under these circumstances, we cannot forbear pressing on the attention of our Readers, the importance of encouraging this undertaking either by donations or by taking shares; the latter will be the most effectual method of assisting the object, because, from the large sum required for land in a central situation (and none other would suit the purpose,) the Directors, for the purpose of procuring the return of a fair interest to the shareholders, must erect as many rooms as can be done with convenience, so that the annual income may be increased in proportion. This proceeding, however beneficial ultimately, will of necessity increase the first expenditure.

## NOTICES TO CORRESPONDENTS.

"Bibliotheca Sussexiana," has been received, and will appear.

The further Communication from J. P. on "The Prophecy of Zechariah," will be inserted.

We are requested to acknowledge the following Sums received by the Provisional Committee on account of the Warsaw Institution.

|                                                   |   |    |   |
|---------------------------------------------------|---|----|---|
| Perth, by Hon. Mrs. Willison.....                 | 1 | 4  | 6 |
| Do., by Hon. Miss Ruthven.....                    | 1 | 8  | 9 |
| X. Y. Z. ....                                     | 7 | 0  | 0 |
| Do., for Young man, who sought for Mr. Moritz ..  | 3 | 0  | 0 |
| Miss Hoskin, Burton-on-Trent .....                | 1 | 0  | 0 |
| Miss Stark .....                                  | 5 | 0  | 0 |
| Miss Farrer .....                                 | 2 | 0  | 0 |
| William Farrer, Esq. ....                         | 3 | 0  | 0 |
| Produce of Sale of Work .....                     | 9 | 0  | 0 |
| Mr. John Young .....                              | 1 | 1  | 0 |
| Miss Vaughan .....                                | 1 | 0  | 0 |
| Miss Beilby .....                                 | 0 | 10 | 0 |
| Mrs. Mines .....                                  | 1 | 0  | 0 |
| Miss Mines .....                                  | 1 | 0  | 0 |
| Miss E. Mines .....                               | 1 | 0  | 0 |
| Small Contributions, by Rev. S. R. Maitland ..... | 1 | 1  | 0 |





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